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Luther League Review

Easter Echoes

Open Victory, Open Grave, Open Heaven

BY REV. F. W. E. PESCHAU, D.D.,

(Reprinted from The REVIEW of April, 1903, asa token of respect to an ardent Luther Leaguer who has just closed his earthly labors.)

THE unbounded joys of the blessed Eastertide thrill the whole world! No wonder is it that this is the case, for the joys thereby produced and celebrated are for the whole world and for all ages of the world! The triumphs of the Easter Morning are thrilling, sublime and incomparably great.

We consider but three thoughts regarding the same—namely, that it brings to us: I. A great and wonderful open victory; II. Open grave; III. Open heaven.

"HE IS RISEN"

The victory of the Resurrection of our blessed Lord was an open triumph. The rock rolled aside, the holy angel's testimony, the soldier's witness, the visit of the disci-

ples, the words of Christ to Mary, all combined to give it a thrilling interest and furnish most indisputable proof. Christ moving among the living is its glorious climax! In the run of the ages it has marshaled around the Bible, the one blessed Book that gives the simple and yet sublime account thereof, the best, noblest and grandest of earth's men and women. The scholars whose intellectual powers have been the light of the world in simple matters of intelligence have rejoiced over it. Statesmen, whose lofty careers made them seem like mountains alongside of the multitude, and who felt and saw earthly power, see in it power and splendor that eclipse all human government. The mightiest generals that ever waged war or ever heard the victorious army shout after the battle's storm when victory perched upon the flying banners have no triumph to compare with this. From Constantine the Great to Napoleon the mighty Emperor, and up to the Czar and influential Kaiser, none ever witnessed or heard of anything greater, more wonderful, more grand or more sublime! The Easter morn's Resurrection was the mightiest open victory that was ever gained in all the realm of earth's eventful history, and no wonder that the earth should in the happy springtime, when it occurred, bedeck itself with flowers, and all the continents dress in living green, as if it desired to celebrate the great and important event.

It was positive and final, and so concludes the glory of man's salvation, and with all the power of a public triumph it lends Christianity an influence that men can no more stop than they can stop the flowing of a river, or the tide of an ocean, or the roll of thunder, or the glare of the lightning flash!

Open Grave.

As out of the thundercloud the glorious rainbow comes with most astonishing contrast, so our Lord came out of the grave, ever the dark and dreaded place of the children of men.

Strange the contrast where millions before and since have lain helpless in their tombs, graves and sepulchers, there arises in its gloom the Son of God, Saviour of the world, breaks the power of the grave that held Him, and comes forth in all the majesty and splendor of a resurrection body, a glorified body, a heavenly body, a perfect body! The grave. Oh, the grave, the very thought of it makes many shudder! Well has Hagedorn said: "Here is the landmark of all power, the limit of all exertion; art, beauty, splendor, pomp—all resist in vain. "Books, the plough, the sword, the staff of office seek a grave under the same dust. Rich and poor, good and bad, little and great, must enter the coffin and the grave."

Salis remarks: "The grave is deep and still and fearful is its brink, it covers with a dark mantle an unknown land.

"The song of the nightingale sounds not in its bosom; the roses of friendship fall only on the moss on the hillock.

"Forsaken brides in vain wring their hands; the wailings of the orphan penetrate not the depths of the ground."

Since we know the story of Christ's triumph we can well agree with that superb author, Jean Paul Richter, when he says: "But the grave is not deep. It is the gleaming footmark of an angel who seeks us. When the unknown hand sends the last arrow at the head of man he bends, and the arrow merely takes off the crown of thorns from his wounds."

What a comfort to us that Christ broke the power of the grave, overcame its mystery, and practically opened it as a way to a brighter and better world, and a better condition for the body once placed therein. His having rested in it, and rising out of it, gives a happiness and consolation that could be secured no other way, so that we can sing with Muehlenberg:

"I would not live always; no, welcome the tomb;
Since Jesus has lain there, I dread not its gloom;
There sweet be my rest, till He bid me arise,
To hail Him, in triumph, ascending the skies!"

With St. Paul we can exultingly exclaim and cry out, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Open Heaven.

It was after our Saviour's resurrection that He said to His disciples, "All power is given unto Me in heaven and in earth" He arose for the benefit and in the interests of heaven, and not for the benefit or interests of the earth—that is itself to be destroyed. He was to open the way to heaven for us, so that every day He can say just what He said to the dying thief on the cross: "This day shalt thou be with me in Paradise." Blessed thought and comforting assurance!

Goethe well remarks, "The words of heaven have not a double meaning." They are "yea and amen."

What more can our hearts and souls desire or long for than the sweet and holy comforting promise and assurance, "I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto Myself; that where I am there ye may be also."

(*Continued on page* 28.)

The Parable of the Easter Lily

BY ONE OF THE STAFF.

ONE fact makes the world different. The change is from the deepening gloom of the twilight of the setting sun to the broadening light of the rising sun at daybreak, when the mists roll away. Because Christ descended to hell, and because He rose again the third day from the grave, I believe in the resurrection of the dead and the life immortal. It is the change from the dream of the sages of the ages to the reality of the saints of eternity.

The ground was cold and black. To the eye the soil was lifeless. That earth was fertilized, and an imported bulb was entombed in its depth. Heat and rain and sunshine blessed the spot where the bulb was buried. One morning above the loam a green stock appeared, and soon from the stock the bursting bud disclosed the radiant white lily. The history of the sepulcher in the garden of Arimathea is told in parable in the story of the lily. Nature mutely witnesses to the Creator's triumph over the ashen sleep of death. Human hearts rejoice in its life-giving promise.

In a mortuary chapel in one of the most beautiful of God's acres in this country, decorated by the highest art in America, is the legend "And the shadows fly away." Out of the tears and grief of sundered lives, with the bared trees stripped of leaves, with the lily work on the stately column mutilated, how much it means to know the bereavement veiling our mortal eyes is only like shadows. The great truth is symbolized in the glory of the lilies on Easter morning about pulpit, and altar, and font.

When on Easter eve you look into the gathering shadows of the coming night, as the sun is sinking in the West, with the color vanishing from the long line clouds skirting the horizon and night seems to be the prelude to death, mourn not like one who sees in its setting the desolated ending of a great hope. Know then, that like the smile of the babe whose deep blue eyes look into your own with unmeasured trust, that faith sees in the sunset the unfailing promise of the testimonies of the centuries of another new day, and the human heart out of its sorrow cries on Easter, "Christ is risen."

Because He lives I also shall live in the ceaseless ages of eternity.

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Bethany Ladies' College

BETHANY LADIES' COLLEGE, on McMahon Hill, in Mankato, Minnesota, overlooks the city and the valley of the Minnesota River. A beautiful natural park, comprising approximately fifteen acres of ground, surrounds the buildings, providing ample opportunity for healthful recreation. Mankato is a railroad center.

Bethany Ladies' College, Mankato, Minnesota, has been founded and is maintained by the Evangelical Lutheran Educational Association, a corporation composed of members of the Synodical Conference. The aim of this institution is to provide a thorough education for our young women, based upon and permeated by the only true guide for all education and training, infallible Word of God. The Bible is not only taught in the Bethany Ladies' College, but it is also the medium governing classroom and dormitory discipline.

The college is a Chistian school and Christian discipline is maintained. Students are under the supervision of a preceptress who is chosen for her fitness as a motherly advisor for the girls. Everything possible is done to make the college dormitory a real home. All students board and room at the dormitory, unless they have near relatives in the city.

In the Academy and Normal courses twenty credits are required for graduation. Fifteen are required for the three years' Domestic Science course. Students in the Normal course may carry subjects which equal to five and one-half, and those in the Domestic Science course may carry subjects which equal six credits. The College course covers four years.

The buildings are the dormitory, refectory and the recitation hall, constructed of brick and stone, on sanitary principles. The administration building, or dormitory, and the refectory, are fireproof structures. In the ground floor of these buildings are the swimming pool, 36 by 18 feet; the domestic science room, the kitchen, a large, well ventilated and equipped gymnasium, and classrooms. In the first, second and third stories are located the living rooms.

A Lutheran Missionary En Route to India

BY THE REV. C. P. TRANBERG.

THIS is a big subject; but I will write a little on the inherent or hidden power of the Bible to move men to help others.

It is said by old and experienced missionaries that I have met on board ship that there is not a passenger steamer that leaves the United States for the Far East or goes the other way except they carry some missionaries of the Gospel. On our own ship there are 33 Presbyterians, counting wives and children; 17 Lutherans, 4 Baptists, 6 or 8 Anglicans, about the same Methodists, 2 Mennonites, 6 Swedish Alliance, and 1 sent out by private funds.

All these are going because the Bible has persuaded them to go. There are old missionaries that have seen twenty-five years of service in the interior of China. There are many that are going out for the first time, to see the mysteries of the East and to preach in His name. Why? Because the Bible has persuaded them that what it says is true. Is there any other book in the world that could possibly have such an effect? If there is, no one has yet discovered it.

I have heard the strangest stories from the lips of men and women who have been there. One and all say that their greatest need is to know God, the True God. I met a high caste Brahmin who was traveling in the steerage who was going back to his family in India to adjust some business matters with them. He is a Christian, but none of his relations are. He said that the most handicapped and delicate task that he ever had in his life is before him. But why all this trouble? Well, the Bible has persuaded him that what it says is true. He is a product of Foreign Mission.

As a contrast to all this we had a very eminent Buddhist priest from Japan lecture to us on Buddhism. It consisted of the history of the life and deeds of Buddha. As I sat and listened for some great results that Buddha had produced for the good of the people with whom he came in contact, none were mentioned. However, he mentioned some great mistakes that Buddha made and told some unbelievable things, e. g., that Buddha walked seven feet immediately after he was born! As the speaker was finishing, he advocated a union of Buddhism and Christianity! A thing utterly impossible. Buddhism is a dead issue, utterly unproductive of any but bad results. It cannot persuade thousands of its people to go to America to win people of the West. It cannot persuade its own people that its own doctrine is truth. Dr. Chamberlain said in one of his lectures on board that "Christianity is the only religion that can be preached." When brought face to face with other religions, it is very easy to see the persuasive power of Christianity. It is very easy to see the influence of the Bible on all people that adopt it and also upon the world even if it does not adopt it.

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A RECITATION

Quit you like men, be strong;
  There's a burden to bear,
  There's a grief to share,
  There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

Quit you like men, be strong;
  There's a battle to fight,
  There's a wrong to right,
  There's a God who blesses the good with might—
So fare ye forth with a song.

Quit you like men, be strong;
  There's a work to do,
  There's a world to make new,
  There's a call for men who are brave and true—
On! on, with a song!

Quit you like men, be strong;
  There's a year of grace,
  There's a God to face,
  There's another heart in the great world race—
Speed! speed with a song!

William Herbert Hudnut.

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Sufficient unto most people is their own burden. Do not pile your load upon others. Do not distress them with aches and pains, your doubts and fears and forebodings. Do not tell them of your mental and moral infirmities. They will find them out soon enough without your help, and possibly will see them more clearly than you do yourself. If there is a cloud in your heart, do not let it appear in your face. Bear your own burden bravely. You can lighten it by giving others a lift.—Great Thoughts.

State Conventions

BY REV. LUTHER M. KUHNS.

THE Idea Mart is what Conventions have been called. Exchange of ideas of those who specialize is a part of our civilization. Conventions are the periodic gatherings that realize this fact. They are instructive mediums for the exchange of the ideas of those who are interested in the development of the work and the means of getting into personal touch with those whose specializations are essential to the upbuilding of the structure for which the idea embodied in a movement stands.

The Conventions of 1916 will bring together the people who are interested in the educational movement of the Luther League of America and their individual assembling will be an immense dynamic force in their mutual friendship, understanding, frankness, and helpfulness. Conventions are a life-long inspiration to those who come in personal contact with the visitors, delegates and forceful leaders who attend. Just as in the amoeba, that little one-celled creature which has been claimed both by the animal and vegetable kingdom, there is a point of sensitiveness and life in our State Conventions which is the nucleus of a great movement. Were it not for the enthusiam of these Conventions there would scarcely be a communication of enthusiasm to the District and Local Leagues, and they are also the points of contact with the National Organization through which it lives and moves and has its being.

The Executive Committees of each State League has been at work arranging topics and programs for the various State Conventions.

The Conventions

Connecticut will hold its Convention about April 1.

The New Jersey State Luther League will hold its Convention on October 12 at Atlantic City in St. Andrews-by-the-Sea, Rev. Frederick C. Kraft, pastor.

The Fifth Convention of the Kansas State League will be held in Abilene, Rev. Horace Martin, Pastor, on May 3 to 5. An interesting program has been arranged by the Executive Committee and will be announced later. The theme is Missions.

The South Dakota State Luther League will hold its 19th Convention at Garretson, May 5-7, Rev. H. M. Solem, Pastor. The theme of the Convention is "Our Calling." The keynote address will be delivered by Rev. Lysnes of Vermillion. Rev. Vangsnes, of Colton, will deliver the Convention Sermon. Prof. Aasgaard of Concordia College, Moorehead, Minn., will deliver the Rally Address. Dr. Robert Anderson, of Dell Rapids, who is home on a furlough from China, will make an address at the Convention. Among the papers there will be the following: "Preparation for Our Calling," "Faithfulness in Service," "Enthusiasm in Service," "Glory in Service." Everything points to a splendid Convention.

The Luther League of Canada will meet in Toronto on May 24, 1916. A good Convention is anticipated.

The Twelfth Convention of the Iowa State Luther League will be held in Marshalltown, May 10 to 11, in the United Norwegian Lutheran Church, Rev. O. Ingroldstad, Pastor. The theme of the Convention is "Preparedness." The indications are that this will be a large Convention.

In May the New York State Luther League Convention will be held in Buffalo. The theme of the Convention is "Educational Evangelism." The Keynote Address will be delivered by Rev. E. F. Keever of Utica. Rev. F. F. Fry of Rochester will be one of the evening speakers.

New York Leaguers will be especially interested in the announcement that the President of New York State Luther League, Mr. Louis E. Wilke, of North Tonawanda, and Miss Ida M. Stoltz, a member of the Luther League of the Church of the Resurrection, and Chairman of the State League Literature Committee, were married recently. On behalf of the Luther Leagues hearty congratulations and good wishes are extended to Mr. and Mrs. Wilke.

The Nebraska State Luther League Convention will be held at Benson, Neb., June 21-22. The theme of the Convention is "Steadfastness and Service." Rev. C. B. Harmon, of North Platte, will deliver the keynote address.

Pennsylvania State Luther League will hold their Convention in Greenville, August 11 and 12. The theme of the Convention is "Luther League Accomplishing Its Objectives."

Ohio.—The theme for the Ohio State Luther League Convention is "Efficiency in Luther League Work." "The topic will

be taken up in an intensely practical way rather than with theoretical papers and with theoretical discussions." The Junior work will receive considerable attention. Rev. E. A. Trabert of Lima, Ohio, will be in charge of this feature of the Convention. In the evening there will be an address on the "Educational End of the Four Hundredth Anniversary." Rev. P. W. Koller of Mansfield will have charge of a discussion of Luther League phases. Considerable time will be devoted to State and District work. The Ohio Convention will meet at Alliance June 28, 29.

Wisconsin.—The State Luther League Convention will be held in the Church of the Holy Communion, Racine. "Just prior to National Convention adjourning in time to take special at Chicago for Toledo."

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BOOK REVIEWS

LUTHER IN LIGHT OF RECENT RESEARCH. By Heinrich Böhmer, Marburg University. Translated by Carl F. Huth, Jr., University of Chicago. 413 pages, 89 of which are taken up with the rare pictures. Index. The Christian Herald, Bible House, New York. $1.50 net.

One notable thing in connection with this book is the introduction by Prof. James H. Robinson, of Columbia University. We agree with Professor Robinson in saying: "Every one who has even a modicum of historical interest finds his curiosity aroused by Luther, and welcomes more information in regard to this German national hero whose influence has spread so far beyond the bounds of his own land." Prof. W. H. T. Dau, of Concordia Seminary, St. Louis, has this to say about the translation:

"Professor Huth has done three things which stamp him a translator of great promise: 1. He has made the idiom of our English language, both as regards the choice of words, phrases and proverbial sayings, and the construction of clauses, to be a paramount issue in his work. 2. He has favored that most masterful element in English diction, the short clause, and has for this reason often cut Böhmer's unwieldy German clauses into three or more English clauses; in such a way, however, that the logical connection has not been broken. 3. He has, both for the sake of euphony and the harmonious construction of a thought, with its ramification in the mind of an English reader, telescoped whole clauses or sets of clauses in Böhmer, putting first what is last or in the center in Böhmer's construction, and vice versa."

The first chapter is on "The Old Portrait of Luther and the Development of Research on Luther." There is a chapter on "Stages in Luther's Conversion," "First Attempts at Reform," "Personal Habits and Character," and the last chapter is on "Prophet of a New Ideal." Professor Dau says:

"In conclusion I wish to note two things as regards the special scope of Böhmer's work: 1. His treatise, in particular the third edition, was wrested from the author by Roman polemics. Already in the first edition he referred to the disingenuous presentations which Janssen and Marheincke had made of phases in Luther's life. In this latest edition he has, moreover, taken note of the skilful lies which the two learned Jesuits in Europe, Denifle and Grisar, have manufactured regarding Luther. These matters, too, might be enhanced to the general reading public by illuminating glosses or notes. 2. Böhmer, while he knows Luther's teaching very well and never makes the slightest attempt at mitigating its strong and harsh points, still voices, occasionally, his dissent. For instance, the Luther of the Marburg colloquy is anything but a sympathetic figure to Böhmer, who evidently holds to the reformed dogma in regard to the Eucharist."

The type is quite large and the paper is good. It is a book to read with keenest interest.

LUTHER MEMORIAL CALENDAR, 1916. The Lutheran Publication Society, 1422-1424 Arch Street, Philadelphia. 25 cents prepaid.

This is a calendar for every Lutheran. The sepia reproduction of Cranach's painting of Luther on the finely woven art paper of the cover is suitable for framing. Each month is printed on a separate sheet of Cameo Bond Paper and is headed with a picture of some historic scene during the period of the Reformation. It is worthy of the Lutheran Publication Society—to see it is to buy it.

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One sign of weakness is a loose tongue, a tongue that says whatever comes into its owner's head. Repression is a sign of power. A student once made a flippant remark in answer to President Woolsey, of Yale University. The president, a man of fiery temper, turned white with anger, but he bowed his head a moment toward the desk, then called on the next student for his recitation. That was a proof of power.

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Each saint reflects the love of God, as the sparkles of sunshine upon the rippling sea reflect the brightness of the sun. Each dazzling wavelet reflects his glory, but all together do not exhaust it.—John E. McFadyen.

Luther League Topics

Misericordias. May 7, 1916.

GUSTAVUS VASA

DAILY BIBLE READINGS.

Monday, May 1—Eph. 6:10-18.
Tuesday, May 2—Heb. 10:19-39.
Wednesday, May 3—Heb. 11:1-19.
Thursday, May 4—Heb. 11:20-31.
Friday, May 5—Heb. 11:32-40.
Saturday, May 6—Heb. 12:1-13.

HINTS FOR LEADERS.

Hymn 135. Psalm 1. Gloria Patri. Prayer by pastor. Scripture, II Samuel 2:1-12, read in concert by all having Bibles. (Request the bringing of Bibles.)

If portrait of Sweden's great king can be obtained, display same before League. Leader might open the topic with a brief talk, making special mention of May 12th as the 429th anniversary of the birth of King Vasa. Four papers or short talks by Leaguers on the following phases of the life of King Vasa: "Gustavus, the Exile"; "Gustavus, the Military Leader"; "Gustavus Vasa, the King," and "Gustavus Vasa, the Reformer." Topic and LUTHER LEAGUE REVIEW may be used as reference. Sing Hymn 208. Closing service and chanting Lord's Prayer.

The surname Vasa was derived from a vase shaped figure on the king's coat-of-arms. Actual surnames were not at that time in vogue among the Swedish nobility. History, however, knows and honors Gustavus Vasa as the king who made Sweden and introduced Lutheranism as its religion. At his advent the country was a wilderness and the people a prey to the rapacity of the nobles. After forty years on the throne he left a peaceful and civilized kingdom, a full treasury, a good army and a strong fleet.

The period of the Reformation produced two great changes in Europe. It revolutionized religion and also commerce. About the year 1503 Lisbon merchants appeared in the markets at both Antwerp and Bruges, offering cargoes of sea-borne spices for sale at about a tenth the price which the same commodity land-borne by the old Venetian trade route from the East had previously brought. Why should a fall in spices affect the history of the world in general and Sweden in particular? Because in those days, when there were no green vegetables, spice was a prime necessary of life, and also because spice trade having become oceanic, all commerce likewise became oceanic. The old trade routes were destroyed. The mighty organizations whose commercial pivots had been the Flemish towns and up the Baltic to Dantzic and Novogorod were to fall. The Hanseatic League, the northern wing of this commercial system, decayed rapidly. For a time the dominion of this league had precluded the northern of the Scandinavian states. There business had been that of the carriers of northern Europe, and directly across their path lay the kingdom of Scandinavia. At the end of the fourteenth century the temporary union of these three kingdoms under Margaret of Denmark had been the first blow to the Baltic supremacy of the Hanseatic League. The rupture of this Scandinavian union by Gustavus Vasa for a moment again seemed to put the game in their hands. It was too late, the revolutionary change had already begun. The Baltic commerce of the Hansa was worth having. The new Swedish dynasty was well aware of the fact and Sweden reached out for dominion over the Baltic. The Scandinavian relations, at first less occupied with the question of commerce, seemed to have owed their subsequent commercial success to the spirit which the Reformation awakened them.

Gustavus Vasa was born May 12, 1496, at Lindholm, and was descended from an old Swedish family. He was the son of Councillor Eric Johanssan, and consequently bore the name of Gustavus Ericsson (Eric's son). His father had him trained in statecraft under the Swedish administrator, Sten Sture. At that time both Sweden and Norway were under the sway of Christian II, King of Denmark, suffering the ills of government by foreign deputies. Gustavus early became involved in the unfortunate quarrels with Denmark which so greatly distracted Sweden. He took an active part in the defense of Stockholm against the Danish king in 1517. Being defeated by the sturdy Swedes, Xian had recourse to fraud, enticing a number of the Senate to Stockholm, including Gustavus, on board his ship and secretly conveyed them as prisoners to Denmark. After a year Gustavus escaped and returned to Sweden, where for a number of years he sought to arouse his countrymen against the tyranny of the Danes, but with indifferent success. About the beginning of 1522, however, the peasantry began to flock about him, and amid boundless enthusiasm the posts of the enemy were successfully stormed. Christian was compelled to resign the crown and to retire from Denmark. The Scandinavian union, which had existed for 126 years, was brought to a close, and Gustavus Ericsson was acknowledged as King of Sweden.

The Scandinavian nations, less occupied with commercial questions, became cham-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 30 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

pions of Protestantism, which faith they accepted at first more as a matter of political necessity or convenience than anything else. "Gustavus Vasa, the founder of his dynasty, was not a very religious man. He had determined to make Sweden a Lutheran country for two main reasons: first, because he wanted the lands of the church, both in order to enrich the crown and also to attach the nobles to his cause; secondly, because, as he said, the "priests were all unionists in Sweden"—that is, they all wished to maintain the union of the three Scandinavian kingdoms, which he had broken, and they were, therefore, irreconcilably hostile to his dynasty. "A Lutheran, Gustavus Vasa, declined to be crowned by Roman Catholic bishops, and accordingly postponed the coronation two years. He determined to cripple the power of the Roman clergy, levying heavy imposts upon their estates, and to give Lutheranism a firm footing in the land. For a time his opinions were not favorably received by the people, but finally he succeeded in establishing the Reformation in Sweden. At the Diet of Westeras, in 1527, Lutheranism was formally pronounced as the Swedish religion.

The great services rendered Sweden by Gustavus Vasa were three—first, at the Diet of Westeras, the establishment of the hereditary character of the monarchy instead of an oligarchy; second, his consistent favoring of the middle classes and his commercial treaties, thus becoming the founder of Swedish commerce; and third, his territorial policies, which destined Sweden to play her part in the seventeenth century. During his reign roads and bridges were built in almost every part of the country. Every trade and profession received attention, and schools and colleges, after the decay of the older Roman Catholic institutions, owed their revival to him. In dealing with his subjects he was firm, with Romanists severe, but seldom unjust. He fostered Lutheran missions to the Finns and the Lapps, giving them the Bible, catechism, hymns and other religious literature in their own tongue.

When Gustavus was dying and could no longer speak he made a sign that he wished to write. He wrote half a sentence, "Rather die a hundred times than abandon the Gospel. . . ." His hand failed, he dropped back dead, but he had marked out the true path for Sweden. His life has a permanent interest to the Lutheran Church. It was he who made Sweden Lutheran, his grandson. Gustavus Adolphus, was defender of the faith in the Thirty Years' War.

Jubilate. May 14, 1916.

THE CENTER OF SANCTITY AND SIN

(The Modern City)

Luke 10:8-16.

DAILY BIBLE READINGS.

Monday, May 8—Gen. 11:1-9.
Tuesday, May 9—Gen. 18:16-33.
Wednesday, May 10—Hosea 6.
Thursday, May 11—Hab. 2:4-14.
Friday, May 12—Isa. 26:1-7.
Saturday, May 13—Heb. 11:8-10.

HINTS FOR LEADERS.

Hymns 64, 67. Psalm 122 (read responsively). Gloria Patri. Collects 1 and 2, p. ix, Luther League Hymnal. Scripture lesson, Luke 10:8-16 (read by leader). Lord's Prayer in unison. Remarks by leader. Hymn 223.

Synopsis of discussion in the REVIEW. Hymn 230. Synopsis of discussion in the Topics. Hymn 227. Brief paper: "What Can Our League Do at Home?" Discussion of paper by members.

Remarks by the pastor. Announcements. Prayer by pastor. Hymn 232. Benediction.

(Topic reviewed by the Rev. Ambrose Hering, City Missionary, Pittsburg.)

In the opening pages of Scripture we have a picture of the first city; the carnal city of Cain, the first contractor and also the first murderer. In the closing chapters of the New Testament we have the vision of another city; the New Jerusalem, "a city with sure foundations," "whose architect is God." The one embodies the city of sin, the other visualizes the city of righteousness.

There is only one "continuing city"—that is the center of sanctity, laid out, built and managed according to the standards of the Master Architect. Every other city passes away. Sodom and Gomorrha were centers of sin and have perished. The material glory of Babylon and Nineveh is buried in the desert mounds. The cities of the Nile and Carthage leave scant remains to mark their former power. Athens and Rome are famous for their ruins. We visit them to see what remains of a former age, rather than what they are now. Even of Jerusalem, the Holy City, it was said concerning Jesus, "And when He was come near He beheld the city and wept over it"; heart-broken because the temple city with its tremendous opportunities was nothing more than a corrupt, unrepentant center of sin. At this point let us ask ourselves this vital question: To what extent has the modern city supplanted the ancient city of destruction with the new coming city of God? Also consider this thought: If the great heart of Jesus wept at the sins of Jerusalem, the Holy City, what are His feelings as He looks down upon New York, Chicago, Philadelphia, Pittsburgh? And this final question: If all the mighty cities of the past have perished and gone to crumbled ruins, have our own modern cities so far advanced toward the divine ideal that God will spare them, or will after several centuries some

Mongolian archeological expedition excavate from under the mounds of what once was the western metropolis the records of a Wall Street war loan of 1916?

There are two extremes to modern city life.

I. On the one hand are the manifold temptations to sin and evil. It is in the city that "the gay white way" wends its ensnaring downward course. It is in the city that the stranger is confronted with a thousand perils. It is in the city where the multitudes teem that hundreds of youths disappear and are swallowed up annually, and no one takes note of their departure. The city is the center of the vilest sins, grossest injustice and most abject poverty. In the city half the babies born among the poor die before they are five years old, old age is premature, and industry exacts its heavy toll. The city still breeds disease, tempts to crime, lures to vice, brutalizes by intemperance, and degrades faith into a materialistic atheism and a rank irreverence for things sacred. The modern city is still the storm center of Christianity.

Is the modern city in its prevailing life a center of sin or sanctity? Most of my life in the city has been spent with "the other half" and among the victims of sin. I shall not judge, but please consider the following: 1. *Crime* in Pittsburgh and Philadelphia is eight times as much to a given population as in the rural counties of Pennsylvania. Municipal prisons are crowded and prison reform has been a failure. Children's court, domestic relations court, criminal court judges are unable to cope with the rising tide. 2. *Political corruption* runs rampant in most of the big cities. All efforts for real reform have failed. As Dr. Giddings, in his comment upon the failure of municipal government, puts it: "No man in his right mind can deny it." It would be hard to prove that the city is capable of self-government, yet the city is coming to have the balance of power in the state and nation. There are even now about 10,000,000 more people in our cities than outside. It is hardly necessary to refer to the labor riots and lawless mobs which have shamed our western civilization. The city has little respect for century wise standards of righteousness. 3. *Intemperance.* While prohibition is invincible, the saloon is still strongly intrenched. In the recent election in Pittsburgh, liquor money was the most controlling factor. The city is the stronghold of the saloon. A politician once declared he would rather be backed by one saloon than ten churches. Intemperance and prostitution live together, and one dies as hard as the other. 4. *Living conditions* among the city poor are still a mark of shame to civilization. Thousands of people live in dark rooms, and whole families eat and sleep and exist in "a home" of one room. Housing conditions are improving, but it still can be said that most farmers provide better quarters for their live stock than many poor families have in the city. Rents are abnormally high and real estate interests still need to be humanized. 5. *Church decline* is witnessed in the slum sections of cities where advance is most necessary. Churches are being planted not where the unsaved are, but where people with means want them. In 1840 in New York City there was one protestant church to every 2,000 souls; in 1900, one to every 4,730. The foreigner has swarmed into our cities, but we are not evangelizing him. Many churches are moving away from the alien-speaking sections and the poor, and those which stay are not being attended by the people from the neighborhood. Is the Lutheran Church holding her own? It is said there are still many Lutherans outside the church in Pittsburgh as inside.

II. On the other hand, the city has many opportunities. The pitfalls of the city apply a severe test to character. Many fall, but those who survive are the stronger for it. The city has poverty; it also has wealth, charity and benevolence. The city gives its millions to charity, social agencies, missions and the church. The other week Philadelphia Lutherans gave nearly $100,000 to Muhlenberg College. New York City alone has given nearly $1,000,000 to the noble work of Booker T. Washington.

The city is the seat of educational and missionary institutions, which have been of untold blessing. The city has housed industrial enterprises which have supplied useful work to millions of people. The city furnished untold opportunities for development and application of the best and highest things in life. Comprehensive boulevards and magnificent buildings testify to man's co-operative achievements. In the city the sense of human brotherhood and community morality is growing. The newspapers are less corrupt and commercialism is rising to a higher standard. Employers are coming to be Christian employers, and profit sharing and adequate wages are coming to be the standard. We still have corruption, but the Chicago convention of 1912 could never repeat itself. Social centers, parks and playgrounds are providing wholesome recreation, continuation schools

are open to all, industrial legislation has made much progress, baby-saving campaigns are common. July Fourth is getting to be fairly "sane," the death rate is falling and epidemics are the exception. Red light districts are being banished, political campaign contributions are public, and the days of the politician who is in league with the saloon are numbered. A federated Christianity is initiating a comprehensive program of aggressive open-air, slum, industrial and social evangelism.

The modern city—its spirit, influence and life—does it embody within itself the essence of the city of God, or is it still the old city of Cain in new form? Study its best and worst life and judge for yourself if God is the architect and builder.

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Cantate. May 21, 1916.

THE HARDEST PRAYER
(The Third Petition)

DAILY BIBLE READINGS.

Monday, May 15—Matt. 7:15-27.
Tuesday, May 16—Matt. 12:46-50.
Wednesday, May 17—Matt. 21:28-32.
Thursday, May 18—John 7:14-17.
Friday, May 19—John 4:31-38.
Saturday, May 20—Matt. 26:36-46.

HINTS FOR LEADERS.

Instrumental music. Hymns 8, 12. Psalm 95 and Gloria Patri. Hymn 57. Scripture lesson, I John 2:12-17; Matt. 6:10 (read by the leader). Prayer by the pastor. Hymn 69.

Remarks by the leader. Special music, vocal or instrumental.

Discussion of theme in The Topics. Hymn 53.

Discussion of theme in the REVIEW.

Give Luther's explanation of the third petition of the Lord's Prayer.

Remarks by pastor. Announcements. Hymn 51. Collect in closing service in Topic. Chant Lord's Prayer. Benediction by pastor.

(Topic reviewed by Rev. Paul W. Koller.)

"Thy will be done on earth as it is in heaven" has been called the hardest prayer. Not the hardest prayer to say, for it falls just as readily from our lips as any other petition of the Lord's Prayer. But the hardest really to pray, which means our earnest endeavor to fulfill as well as the exercise of God's desire and power.

I. *What is the will of God?*—Our catechism tells us that to know the will of God we must go to His word. That is indeed the place to find out God's will. There is much speculating as to what God desires. When clearly written in His word we can read what that will is. For one thing, it is the will of God that we should have no other gods before Him. This means that He would be supreme in our lives. The difficulty of actually praying the prayer that His will be done is seen right here. People are willing to accord God a place in their lives. Most of us are willing to give Him Sunday and worship Him on that Holy Day. But to make Him supreme in all the affairs of life seems to many people to be asking too much. Yet this is what He requires. Again, His will is that true brotherly love should prevail. How clearly this is taught in the 22d chapter of St. Matthew and many other places in the Bible. A lawyer asks Jesus the question, "Master, what is the great commandment in the Law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." If any one thinks that this commandment is easy to keep, let him look across the sea, and behold brothers taking the lives of brothers. Let him even look into his own heart and he will see how hard it is to do what God requires.

II. *What Prevents God's Will From Being Done?*—God's good and gracious will is indeed in the end always done, for God is stronger than any force or person that may oppose Him. But God forces His will upon no man, and often His will is not done on earth because we will not obey Him. The devil is constantly opposing the will of God. He plots and plans to defeat the good and kindly purposes of God for His children. The devil, however, could do little if we did not listen to his evil counsel. There is a reason for our listening so readily to the suggestions of the evil one. It is found in the fact of our own sinful natures. The natural heart is enmity against God, and in all of us there is our own sinful nature which inclines us to darkness rather than light. This is what the catechism means when it says that three wills oppose the will of God: that of "the devil," "the world," and "our own flesh."

III. *How Can We Do His Will?*—We pray that the will of God may be done by us on earth as it is in heaven. There God's will is done perfectly, immediately and always. We are far from this in our Christian living and service here on earth. We can, however, make a more determined effort to do as God asks than we are making. Most of us who bear the name of the Son of God are not trying as we should to have the will of God done among men.

The very first thing for us to do is to make a full surrender of our own lives to Jesus Christ our Saviour and Lord. When we have done that our wills will be in harmony with God's will. This linking of our wills with God's will makes us in-

vincible. Then we will have put on the whole armor of God, as Paul directs. Armed with this armor of Light we must then fight for God and His cause. Many of us are very poor soldiers of the Great King. We love our ease too much. We must go forth and strive against evil and worldliness, and for the doing of God's good and gracious will among men.

What a work for our Luther Leaguers to do this year and every year! Let us not be content any longer to simply repeat "Thy will be done on earth as it is in heaven," but let us strive to do and have done by the church and those about us the will of God.

QUESTIONS.

1—Why do you think this third petition is the hardest prayer?

2—Can we learn the will of God on all questions from our Bibles?

3—Why is the will of God opposed so bitterly?

4—What are you doing that the will of God may be done on earth?

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Memorial Day (May 30). May 28, 1916.

PROVIDENCE IN AMERICAN HISTORY

DAILY BIBLE READINGS.

Monday, May 22—Exod. 12:3-14.
Tuesday, May 23—Psalm LXV.
Wednesday, May 24—Psalm LXXXIX.
Thursday, May 25—Psalm IX.
Friday, May 26—Psalm XI.
Saturday, May 27—Psalm XXIV.

HINTS FOR LEADERS.

The leader for this meeting in co-operation with the Devotional Committee should arrange some special features.

Special music, either instrumental or vocal. Hymns 55, 48. Psalm 24 (read responsively). Gloria Patri. Hymns 147, 188. Scripture lesson, Psalm 147 (read responsively). Gloria Patri. Prayer by pastor. Solo or duet.

Remarks by the leader on theme.

Address on "Memorial Day" by some invited speaker approved by the pastor.

Address by pastor. Hymn 136. Collect, in closing service of Topics. Lord's Prayer (chanted). Benediction.

(Topic reviewed by Rev. Paul W. Koller.)

This is our Memorial Day lesson, which comes to us with the purpose of binding our patriotism and fear of God closer together. It is right for us to remember on this day the heroes of our country. They are deserving of our best love and regard. There is one, however, who has done more for us than any one else or any company of men; that is God. Without a question God has been with our nation from its very birth, and his providential hand is seen in all its history. In saying this we are not simply giving voice to a bit of sentimental religiousness, but we are expressing that which has back of it sound reasoning and authentic history.

I. *God Is Interested in the Affairs of Men.*—Those who do not know God and His dealings with human affairs sometimes find it hard to understand how God with all the worlds as His concern can be interested in the history and welfare of any people. Yet we know that He is. The Jews were His particular people, and the family from which they sprang was directly under His guidance and love.

The Bible again and again speaks of God being distressed over the conduct of the nations. It tells further how He used one nation after another to carry out some great purpose of His. How carefully He watched over the conduct of Saul, the first king of Israel, and when he failed to do his duty removes him and gives the nation to another. No intelligent person can read history without feeling that God has been concerned about the affairs of men and nations. This is particularly true of America, and there are many evidences of it on every page of our history.

II. *Many Events in Our History Show Distinctly God's Providence.*—Not only do we have the general truth of God's interest in the affairs of nations to convince us of God's providence in our history. But we have many things in our nation's life which show clearly the hand of God. A man does not have to be very religious to see this great truth. The very character of our nation shows evidence of a great plan to teach the world the great lesson of the "Brotherhood of Man." Here in America we take the men of fifty different countries and within a few years they are all Americans. No one better than his brother in the nation's eyes, but brothers all.

Surely God has something to do with the affairs of a country that can do that. If we trace out carefully the principal events in our history we can find God's dealing in every one of them. Our first settlers came seeking a place to worship God according to the dictates of their own hearts and consciences. In a very true sense our land was a God given land, a place of refuge. Our development has been along the line of great divine truths, as for instance our many different states, enjoying a union close and real, hold a promise of the peace and unity which shall some day characterize the whole world. Our wars have not been wars of conquest, but wars for great principles, and God is always with the great principles of right against the wrong. Otherwise He would not be God. It would be profitable for our Leaguers to take down their histories and see, as often can be seen, just where in these great events of our his-

tory God steps in and turns the course of events for the nation's good.

III. *Keeping on God's Side.*—Lincoln was once asked whether he was sure that God was on his side. Lincoln answered, "I am not so much concerned with that as I am with being sure that I am on God's side." We believe truly that God has been with our nation. For the future greatness and glory of our country we must keep ourselves and our land on God's side and in line with His great purposes. We must believe that God has raised up and ordained our nation to teach the world some great and eternal truths, just as He ordained Israel. One great truth Israel taught was that a righteous God demands righteousness in His children. America, perhaps, is to teach the world the real brotherhood of man. God has sent us fifty nationalities—millions of men of every race, language, ideal, and habit. He has jumbled them all together in one great melting pot. In Europe they have hated, fought, and slain each other. Here our nation transforms them into brothers and servants of the Lord.

Who can picture the future glory and greatness of America if we stand true on the side of God?

QUESTIONS.

1—Was David right in believing that God was with his people?

2—Can we truly keep Memorial Day in America and leave God out?

3—Give some event in our history in which you can trace the hand of God.

4—Is God on the side of one nation as against another?

5—How can we keep God with us in America?

GREENLAND'S ICY MOUNTAINS

In the mellow glow of a gorgeous sunset five years ago, and in the twilight hours of a holy Sabbath day we stood by Bishop Reginald Heber's grave in far-off India. Later we entered the Church and read the tablet to his memory placed in the apse. As we stood by the grave of this hymnist of the Church mingled emotions came to us. To our Luther Leaguers Bishop Heber is best known by his fine hymns, as: "Brightest and Best of the Sons of the Morning," and by "From Greenland's Icy Mountains." "From Greenland's Icy Mountains" is a missionary hymn that has been sung at innumerable missionary gatherings and missionary conventions. It has power to stir the heart with missionary purpose. The story of the hymn is given as follows:

Reginald Heber, then thirty-five years old, was visiting his father-in-law, Dr. Shipley, in Wrexham, having left his own charge at Hodnet a short time to deliver some lectures in Dr. Shipley's Church. Half a dozen friends were gathered in the little rectory parlor one Saturday afternoon. Dr. Shipley turned to Heber, knowing the ease with which he composed, and asked him to write some missionary lines for his congregation to sing the next morning, as he was to preach upon the subject of missions. This was not a long notice to give a man to achieve the distinguishing work of his life. In the few moments which followed, Heber builded better than he knew. Retiring to a corner of the room, he wrote three verses of this hymn, and returning he read them to his companions, only altering the one word "savage" to "heathen" in the second verse:

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Java's isle,
Though every prospect pleases,
And only man is vile;
In vain, with lavish kindness,
The gifts of God are strewn;
The heathen, in his blindness,
Bows down to wood and stone.

Can we, whose souls are lighted
By wisdom from on high,
Can we to man benighted,
The lamp of life deny?
Salvation, O Salvation!
The joyful sound proclaim,
'Till earth's remotest nation
Has learned Messiah's name.

"There, there," said Dr. Shipley, "that will do very well." But Heber, replied that the sense was not quite complete. He retired for a few moments, and then returned with the glorious bugle-blast of the fourth verse:

Waft, waft, ye winds, His story,
And you, ye waters, roll,
'Till, like a sea of glory,
It spreads from pole to pole;
'Till o'er our ransomed nature
The lamb, for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign. Amen.

This great hymn has perpetuated the name of Heber in the Christian Church. Wherever it is sung his name is carried. Boys and girls, men and women join in singing this hymn with fervor, and its inspiriting message continues to stir hearts everywhere with missionary purpose.

A Call and a Choice

A SERIAL STORY

BY ALVIN.

Chapter IV. Halting Between Two Opinions.

THERE remained only a week yet, before the opening of the fall term of C——— University. After his conversation with Mark Kendall, Ernest seemed less able than before, to arrive at a final decision. It was utterly repugnant to one of his training and education, to think of making use of wrong or doubtful means in winning success in any calling. Not that he believed there were no lawyers who were above reproach. On the contrary, he hoped there were many. He thought he knew some whose lives were beyond criticism. But he *did* fear that, as his decision for the law would be based wholly on the hope of greater wealth and honor, he might not always be strong enough to climb only by clean and honorable means.

In his heart of hearts, as the saying is, he still had a yearning to be a "fisher of men." Added to this innate leaning toward the ministry was a firm conviction that God had, from his birth, destined him for His service. In how far this conviction had been produced by the constantly repeated affirmation of his parents and pastors, he could not determine. He only knew that as often as he decided mentally for the law, so often the question arose, "Have I a right to choose for myself, when He has already so plainly chosen for me? Am I not seeking to be a deserter from His army? O for some wise and faithful friend to prove to me what is my necessity! Judge Tompkins, Mark Kendall, and others lay the ministry upon me, at times as my necessity, just as Rev. Lasell does; but *they* do it only to try me."

He thought of Mrs. Thornton, and the influence her sweet, penetrating voice had upon him, while he listened to its marvelous tones. He remembered, too, how, while listening to St. John on that beautiful June day, he had seemed so clearly to recognize the ministry as his necessity. The beauty of the feet of God's servants who carry the glad tidings of salvation over plain and mountain, and to the most distant islands of the sea, had always appealed strongly to him. Did they seem less beautiful to him, now, in comparison with those that trod other walks in life? No, they seemed only the more lovely. He began to take long walks by himself, and to sit, silent and thoughtful through the quiet hours of darkness.

One evening, as he sat thus alone, he presented to himself first, the advantages of one *calling*, then those of the other. He compared himself with other young men, who were, or, at least, *seemed* to be, absolutely without any clear calling to God's service. Some of these, perhaps, like himself, were reluctant to hear and to obey. Others were of those who, as Mrs. Thornton had said, were to serve the Master by upholding and supporting those called to devote *all* their time and talents to His cause.

He told himself, over and over, that, as success came to him, he would contribute more and more largely for the spread of the gospel. He believed that he would gladly do this; and, yet, he recognized a lurking fear that, being *now* unwilling to give *all*, he might, in the future, be unwilling to give *anything*. Haldane's words came to him often in those quiet hours: "It is the first step that counts." If he took the first step away from Christ and His service, where and when would he end his course?

He also frequently recalled Judge Tompkins' words: "You will, of course, decide for yourself, in accordance with the sincerity or insincerity of your faith. Did I believe as you Christians pretend to believe, that, in the crucified Christ lay the one and only hope of immortal life and happiness, I would spend every second of my life, and every atom of my strength, in winning every class and condition of men for Him. I would neither eat nor sleep while there was one unsaved soul within reach of my influence, until I had left him no excuse for saying, 'No man hath cared for my soul. I perished, ignorant of the great eternal gift that should have been mine.' You Christians are either criminally careless, or are not sincere."

They were strong words coming from a man whom Ernest knew to be strong and brave enough to carry them into effect, were he ever to accept Christ as his Savior. Was Judge Tompkins right? If he decided for the law, would that be proof positive that he was not sincere in his Christian professions? Would he, indeed, be guilty of criminal carelessness, were he to neglect this call to bear the glad gospel tidings to

all men? Was he, in truth, his brother's keeper, to the extent that he owed them all his life's best endeavors? Instinctively, his shoulders bowed themselves beneath the deep sense of responsibility.

But what were the rewards that awaited the faithful laborers in the Lord's harvest field? He recalled a certain beautiful passage in Daniel, "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Could the world offer him anything half so glorious? To shine as the stars forever and ever, each new soul won for the Master, adding a new resplendence of glory. As these thoughts came to him, he took up his Bible from the stand.

"I will search the Scriptures, as Christ bade the Jews to do, for they are the revelation of His will."

He turned first to Revelations, and began to read the letters to the churches. As he read, the conviction grew upon him that earth could offer him no rewards commensurable with those promised by the Spirit to those who served the Lord faithfully unto the end. A crown of life, a new name, power over the nations, white raiment, to sit with Him upon His throne —these were only a few of the promised gifts.

Just as he reached this point in his meditations, some one knocked at the door, and, in reply to his "Come in," Haldane entered.

"Your mother directed me here. She thought you would rather see me here than below."

"Haldane!" cried Ernest, rising to meet his unexpected guest. "Yes, I am glad you came up. There are so many callers tonight."

"Are you busy? Am I intruding?" asked Haldane with a swift glance at the open Bible.

"Not at all. I am simply seeking enlightenment. And, perhaps, you will help me."

"You have only to tell me how I may," was the eager reply.

"I am still halting between two opinions," said Ernest, flushing a little.

"Is the voice of the world still stronger than that of Christ?"

"Tonight, I fancy, the call of Christ is the stronger," Ernest replied slowly.

"God grant you may heed it!" said Haldane fervently. "You will never regret it."

"I have been trying to convince myself that the advantages of the law are greater than those of theology; but I cannot rid myself of an inner conviction that, for the ministry I was born, and for that end have I been preserved to manhood."

"Then, my dear Elmore, why struggle against this conviction? As Christ said to Saul, 'It is hard for thee to kick against the pricks.' For myself, the instant I was brought to see the wonderful debt of love I owed Him, through the marvelous power of Mrs. Thornton's voice, I knew I must give my whole future life to the upbuilding of His kingdom, as I had given my past to its destruction."

"Do you know whether St. John has returned to his mountains?" asked Ernest eagerly.

"Not yet. He will be here, Rev. Lasell tells me, the latter part of this week. I do so long to meet him again."

"If any one can help me to a perfect surrender of my own will, it is he. I hope I shall see him."

Haldane mentally resolved that the two *should* meet, if he could arrange for it. He meant to speak to Rev. Lasell yet that evening, for he was staying at the parsonage for a few days.

"You are still meaning to prepare for a missionary's work?" asked Ernest after a slight pause.

"O yes. It is the only work that appeals to me. Not foreign mission work—I seem to have no desire at all to engage in that—but such a field as Rev. Thornton's, or one in the slums of a great city."

"Perhaps one in the mining districts such as Rev. Palmer's," suggested Ernest.

"Yes, indeed; but, really, it cannot matter much to me, since they are all for Christ. The most obscure corner, the hardest service, will content me, if He be with me."

Ernest looked at him in sincere admiration.

"Do you know, Haldane, you remind me of Saul, afterward Paul, chief of the apostles? Your conversion was as sudden, and as miraculous, to me. You were an enemy of Christ, now you are ready even to *die* for His sake."

Haldane smiled, pleased with the comparison.

"God grant I may prove as faithful, though I may not hope to accomplish so glorious a work."

Friday morning, Haldane brought Ernest a message from St. John, to meet him at a certain point early in the afternoon, and go for a walk with him. It was with eager gladness that he obeyed; for he had not been able to rid himself of the impression that Rev. Thornton would make his way clear to him. The walk was a memorable

(*Continued on page* 34.)

The Junior Luther League

BY. REV. ARTHUR S. MICHLER, PHILADELPHIA, PA.

An Awakening

There is an awakening among our young people and Church concerning the need of organizing our boys and girls into Boys' Leagues and Girls' Leagues. Not only was the recent demonstration of Junior work in Philadelphia an evidence of this, but also the Institute for Junior Workers held in Grace Church, Pittsburgh, on March 21. We are realizing that our boys should be organized in such a way that they will be interested and held in the Church. This is also true of the girls. This can be done; for it has been done. The following article on "The B. L. L." is an evidence of what is being thought of elsewhere along these lines, which we trust will soon be followed by every Lutheran Church in America.

"The B. L. L." as an Organization of Helpfulness to the Church

By C. Willis Meyers, Secretary.

The B. L. L. as organized in Emmanuel Church of New Philadelphia, Ohio, affords one of the best of opportunities for the young men to render substantial aid and assistance to the Church.

Organized to "promote the highest and best spiritual, intellectual, social and physical life of its members," it has sought to rear its edifice on these four cornerstones without the neglect of any one for the advancement of another.

Its method of work is peculiar to itself. This, we believe is one of the secrets of its success. Every work that is taken up, of whatever nature, is considered at our regular meetings, which are held each week on a weekday evening. This affords every member a voice in its affairs, and not only that, but by so doing every member is educated to conduct himself in a public meeting in an intelligent and orderly manner. The advancement along this one line alone has been very marked during the life of our organization.

At every meeting there are the devotionals in connection with the opening and closing exercises, and at almost every meeting some one's voice is raised in behalf of a higher and better life for the young men. Constantly that one idea is held up before us, that true manhood is our highest attainment.

With high ideals before us and the many avenues for work opened to us, we continue to grow in knowledge and strength, fitting ourselves for service in a much larger field in the future.

It is a great blessing to our Church that such an organization exists in it, as there is no other branch of it which takes up this particular part of the Church work in such a systematic and comprehensive manner. It is interesting, attractive, educational and religious. It has cultivated a stronger affection for the Church. It has stimulated the attendance at Sunday School. It has rendered financial assistance to the Church and missions It is today taking upon itself a full share of responsibility in connection with the enlargement and beautification of our church edifice.

"Of the Church, By the Church, and For the Church, we live to be a benefit." This is the light that goes before us, which we hope shall continue to grow brighter and brighter each succeeding day. We would be ever glad to hear from any young men's organizations or from those contemplating organizing.

Activities Within the League

The following article illustrates what can be carried on in connection with boys' and girls' League activities to develop and maintain their interest in the League itself. This is only one of many activities which can be organized. Written by a former Junior, it will doubtless be suggestive to superintendents who want to know what to do to develop interest in activities other than the weekly religious-educational programs.

A Luther League Camera Club

By Carl Hassold.

The Luther League, being an organization for the spiritual, moral and physical influence of its members, should be divided into parts in which each individual member can in an appreciable way pursue his or her special likings. For the physical end of this division we have the numerous forms of athletic teams. For the spiritual part we have mission study classes and debating societies, but the field of social and educational features is practically unlimited.

The Camera Club seems to be the most popular medium. It should be remembered that the Camera Club does not consist necessarily of all expert photographers or even good photographers, but of every one interested in photography and outdoor life. A walk taken by the Camera Club for the purpose of taking pictures may be enjoyed as a recreation, as a chance to get pictures, as a day in the open, as a chance to study nature, or as a chance to rid one's self of the worries and troubles of everyday life, and spend a few hours in the companionship of friends free from worry and care.

Short talks, illustrated when possible, given by an outsider, are always instructing and beneficial. The theories and details of photography can then be discussed and put in practice in individual efforts. Competitions and exhibitions always arouse interest among the members of such an organization.

The great aim of a Camera Club is not the masterpieces of photography it can turn out, but the companionship built up through this medium among its members. When the Camera Club takes a hike it is often advisable to invite the Walking Club, the Bicycle Club, and the Nature Study Club on such expeditions.

Oftentimes the picture of certain activities and occurrences can in this way be kept for future enjoyment, which, if the "Camera" had not been along, would have been impossible. How much more interesting it is to talk over old times when you can produce an exact reproduction of the occasion, than if you must only speak of a vague memory picture.

The idea of this and other clubs is not to be selfish and individual, but to work in a mass,

always helping along the other clubs and combining in all the true Christian fellowship which should dominate all organizations of the Luther League.

Our Topics

Since the REVIEW frequently gets out quite late in the month and often too late for our superintendents to plan their programs in sufficient time for the next meeting, the June list of Topics is herewith published in advance so as to permit of such a desired advance preparation.

TOPICS FOR MAY.

May 7—"Paul Before the Council." Acts 23: 1-10.

May 14—Missionary Program. Suggested Topic—"Inner Missions." Ohl's "The Inner Mission" and other Pamphlets.

May 21—"They Plot to Kill Paul." Acts 23: 11-22.

May 28—"Paul Is Taken to Cæsarea." Acts 23:23-35.

TOPICS FOR JUNE.

June 4—"Paul Is Accused." Acts 24:1-9.

June 11—Missionary Program. Suggested Topic —"The Spirit of Missions." II Cor. 5:13-21.

June 18—"Paul Makes His Own Defense." Acts 24:10-25.

June 25—"Paul Before Festus, Appeals Unto Cæsar." Acts 25:1-12.

May 7.

By Rev. P. George Sieger.

This lesson is a part of the record of Paul's last visit to Jerusalem. For a long time prior to his coming, false reports had been carried to the leaders of the Church in Jerusalem about him, and accusations had been made against him by his enemies that he taught and did many things in his life as a missionary which did not fit in with the standard of Christians elsewhere. Thus Paul stood between two fires. He was hated both by the Jews and the Jewish Christians. He was described as a disturber of the peace all over the world. He was exceedingly anxious to set himself right before James, the pastor of the Church in Jerusalem, and before the elders and others in authority. They listened to his story and apparently were well pleased. But soon a new charge was made up against him of teaching the people to forsake Moses and the ways of the fathers. All this was done to ruin Paul and rob him of his influence.

But Paul faced the situation bravely. He answered them by doing the very things in the temple of which they accused him as not practising. This in itself would have been sufficient to clear him had not his enemies interfered. It was the time of the feast of Pentecost, when many people were present in Jerusalem from all over the world. Among them were Jews from Asia who had old grievances against him. They saw him walking on the street with his Greek friend Trophimus, and claimed that his coming to the temple afterwards defiled the holy place. Soon a mob was formed and Paul was attacked. They dragged him out and tried to kill him. The Roman soldiers came to the rescue and eased the crowd by putting Paul in chains as a prisoner. They carried him to the castle, where Paul made himself heard in the presence of the crowd which gathered together, demanding his life. Paul surprised them by speaking to them in Hebrew, their own native tongue, calling them brethren and fathers, and defending his course. At the same time he claimed to be a Roman citizen, and speaking to the officers in their tongue he demanded his rights and liberty. This puzzled the officers, who became afraid because they had no authority to deal with a Roman citizen in that way. The officer in charge then called a meeting of the Sanhedrin, which was a body of Jewish councilors and which had absolute authority to deal with all matters of religion in Jerusalem and the temple.

The meeting with the Sanhedrin was a wonderful experience. Paul himself had been a member of that body before he became a Christian. He remembered many of them well. This time, however, Paul himself is on trial. These men had long wished for an opportunity to get him under their control He opened his address to them by saying that up to this time he had lived before God in all good conscience. This brought forth a rebuke from the high priest, which Paul resented in bitter words, and for which he soon apologized, saying that he did not want to call a high priest by any evil word. Then Paul showed his superior wisdom by turning the tables on the Sanhedrin. He said, I am the son of a Pharisee and believe in the resurrection of the dead. This started an argument between the members of the Sanhedrin, some of whom were Pharisees and believed in the resurrection, while others were Saducees and denied that there was a resurrection. In other words, Paul prevented their charges against him by getting them wrangling among themselves. What he meant to do was to show them that although he was a Christian, he was a believer in the resurrection. It was a case of war all around, in which Paul proved to be the best general. In fact, they forgot all about Paul, and before they knew what had happened, the Pharisee members of the Sanhedrin became champions of Paul and proclaimed his innocence. In the excitement of the occasion they would have torn Paul to pieces had not the officer interfered and taken Paul back to prison.

THE MAIN LESSON.

"Truth crushed to earth will rise again." The enemies of Paul had misrepresented his work and made him appear as the worst man in all the world. They had undermined his influence and run down his work. God opened a way by which Paul could make good. It takes courage to stand up for our convictions when the people are turned against us. Paul faced his enemies and gave his testimony for Christ. Instead of them taking his life as they meant to do, they became confused and confounded. Christianity was made stronger by the experience of Paul, and Paul became a greater power for good than he had ever been before. He won the day for evangelical religion as he had learned it from Christ and taught it to the Gentiles. It set an example for us to stand up for our convictions no matter what others say or do against us.

THE APPLICATION.

The Christian Church has been on trial in every age and is on trial today. There are always men around us who will destroy our influence for Christ if they can. They stir up the people against us by getting them to believe something else. We must not be afraid to face the enemies of the cross. Like Paul, the best course to pursue is to throw the unbelievers on the defensive.

Scripture References—I Cor. 4:2, Hebrews 13:13, John 18:22, John 7:51, Eccle. 10:20, II Peter 2:9, 10; Acts 18:9, 10; Acts 27:23.

BLACKBOARD OUTLINES.

I—"I know in whom I have believed."
II—"I am not ashamed of the Gospel of Christ."
III—"I will serve the Lord Jesus Christ by a godly life, even unto the end."

Lesson Motto—"Stand up, stand up for Jesus."

May 14.

Missionary Program—Inner Missions.

By Elsie R. Ohl.

I shall take as a keynote for this Inner Mission topic the note of "personal service," with the emphasis upon our duty to the doers of the Word as well as hearers. As a preparation for such service one needs first of all to be faithful in the use of God's Word, in prayer, in the regular attendance of the services of God's house, and in the discharge of the duties of the various organizations to which we belong. Faithfulness in these things when we are young will prepare us to take our places later in life as efficient workers for Christ and His kingdom in the doing of the kind of loving service that we call Inner Mission work.

This word "Inner Mission" is newer to us than either Home Missions or Foreign Missions. "It means the service of the Church for helpfulness to the needy ones right at its doors." Dr. Stork once wrote: "It is a sad fact that in the very midst of our Christian institutions there are thousands unreached by the ministrations of the pulpit." This Inner Mission work, then, is the agency through which the Church ministers to the spiritually and physically needy of every kind, and seeks to bring into the Church those who are astray. Schaefer says: "The Inner Mission is a product of that faith which worketh by love."

This love for Christ and his fellow men prompted such men as Wichern, Fliedner, Bodelschwingh and others to do great things for Germany. Wichern is commonly called the "father" of the Inner Mission movement. His first great work was the founding of a famous child-saving institution near Hamburg, which has since served as a model for many others. He also began the training of men for works of mercy, and today Germany has over 3,500 of these engaged in different spheres of labor. Fliedner established the first deaconess house, located at Kaiserwerth-on-the-Rhine. Bodelschwingh developed the great institution for epileptics at Bielfeld, which has now become a vast colony of mercy. In England Dr. Barnardo was a worthy representative of genuine Inner Mission principles, being one of the great Christian philanthropists of the nineteenth century. He was the founder of the child-saving institutions known as the "Barnardo Homes." Thomas Chalmers, the eminent Scotch divine, was noted for his labors in behalf of the poor. He made it the Christian duty of his parishioners to provide for the care of the poor in their midst.

In England, John Howard and Elizabeth Fry were also prominent in prison reform. Through their efforts many changes for the better were effected. Florence Nightingale deserves to be mentioned as the "mother" of the trained nurse, getting her inspiration from the deaconess house at Kaiserwerth.

What has been done in America along these lines? Dr. Passavant was the pioneer of Lutheran Inner Mission work in America. He was the first person to attempt the introduction of the deaconess work in this country. He founded orphanages and hospitals, and was eminent as a philanthropist, educator, editor and preacher. A man of similar type was Dr. William Augustus Muhlenburg, the great grandson of the patriarch of the Lutheran Church in America. The two Christian philanthropies with which his name will always remain most intimately associated are St. Luke's Hospital, New York, and the industrial settlement at St. Johnland, L. I. Both of these are connected with the Episcopal Church.

And what have we to show as the result of Inner Mission activities in this land? From the Lutheran Almanac I have gathered the following statistics: Orphans' homes, 61; homes for the aged, 45; homes for defectives, 6; deaconess mother houses, 9; hospitals, 46; hospices, 19; miscellaneous, 10; city missions and rescue leagues, 18.

Dear Juniors, after carefully studying this topic, does it make any appeal to you personally? Can you not, in addition to the duties in which you were urged to be faithful, find many things to do that would be true Inner Mission work?

All of us have friends and acquaintances who are not interested in Church or Sunday School or any Christian work. Here is your chance for "personal service" for Christ's sake. An eminent man was dying. A friend at his bedside asked, "What now seems to you the greatest thing in the world?" With his last breath he answered, "The greatest thing in the world is to save a soul." James says, "For as the body apart from the spirit is dead, so faith apart from works is dead."

A PRAYER.

O Lord, Who art our Guide even unto death, grant us, I pray Thee, grace to follow Thee, whithersoever Thou goest. In little daily duties to which Thou callest us, bow down our wills to simple obedience, patience under pain and provocation, strict truthfulness of word or manner, humility, kindness; in great acts of duty or perfection, if Thou shouldest call us to them, uplift us to self-sacrificial, heroic courage, laying down of life for Thy truth's sake, or for a brother. Amen.

The Scripture readings may be: Matt. 25:31-46; Luke 10:25-37; James 2:14-26; I Cor. 13.

SUBJECTS FOR ESSAYS.

1. A Sketch of Dr. W. A. Passavant's Life. See "Life and Letters of W. A. Passavant, D.D.," by Dr. G. H. Gerberding. 2. The Life of Dr. Barnardo. See "The Inner Mission," by Dr. J. F. Ohl. 3. Deaconess Work.

BLACKBOARD OUTLINE.

Faithfulness
- Daily Bible reading.
- Regular attendance at Church and Sunday School.
- Society work.

PRAYER.

Results
- Spirituality.
- Efficiency.
- Consecration.

MAY 21.

By Henry G. Deininger.

The Story Told—Review—Paul was attacked and smitten when he was before the Jewish

Council. Paul leads the Pharisees and Sadducees into an argument. Gradually the discussion became more and more violent. The captain of the Roman guard sent his soldiers and brought Paul to the castle because he feared that they would kill him.

Today's Story—That night the angel of the Lord visited Paul and told him that he need not fear. He would not be put to death now, but that he would live to bear witness of Christ in Rome. What cheering words these were to Paul! But the Jews were still plotting to put him to death. More than forty men took oath that they would not eat or drink until they killed Paul. They planned to have Paul brought again to the Council for examination. There they would pounce on him and slay him.

But Paul's nephew heard of the plot. After having told of the plot to kill Paul, he was sent to the chief captain to acquaint him with the conspiracy. The captain immediately planned to save Paul. What could he do? He sent Paul in the care of soldiers away from Jerusalem to Cesarea. There he placed him in the care of Felix, the governor. Paul was now safe for a while.

Scripture References—Romans 15:4, Psalms 23:4, Isaiah 49:13, Isaiah 61:1, Matthew 5:4, Luke 16:25, II Cor. 1:4, I Thess. 4:18, Psalms 27:1, Psalms 29:1, Psalms 46:1, Psalms 81:1.

Main Lesson—God keeps a watchful eye over his servants. He comforts and protects them in the hour of need. Things seemed very dark for Paul in the early hours of the night in prison. But the message of the angel of the Lord brought joy to his heart, and his captors, the soldiers, were the means of saving him.

Other Lessons—Men may plan evil, but God is able to overcome them and bring their plotting to naught. Even though more than forty men swore to kill Paul, yet they failed. Their plot even brought good to Paul because it caused him to be sent to Cesarea. Thus they defeated their own plans.

Practical Thoughts—In the hour of sorrow or of trial, look to God. Angels may not come with cheering messages, but through prayer, through reading and studying God's Word, the Holy Spirit will come to lessen our burdens, to lighten our darkness, to comfort and sustain us.

Paul was told he would live to testify of Christ. Are you testifying for Christ? How?

Suggested Topics for Original Essays—"Why Did the Jews Want to Kill Paul?" "Why Did the Chief Captain Save Paul?" "Give Some of the Rights of a Roman Citizen." "How Often Was Paul Beaten?" "How Often in Prison?" "What Is Meant by 'The Joy of Testifying for Christ'?"

BLACKBOARD OUTLINE.

The presence of the angel of the Lord, of Christ, means:

- C omfort
- H ope
- R ighteousness
- I deals
- S afety
- T rust

APRIL 28.

By Mrs. T. W. Kretschman.

The Story Told—It is night and a prisoner is lying asleep, chained to the soldiers guarding him. Suddenly he is awakened by a light and is told to prepare for an immediate journey. He is taken secretly from the place where he is confined in Jerusalem and is started on his way of escape with a guard of 470 soldiers. This must be a valuable prisoner who is so well protected from his enemies. It is Paul, and he flees from the angry and revengeful Jews. They seek to kill him, but kind friends who act as God's angels are raised up to care for Paul. First his nephew learns of the plot and informs the captain who has taken charge of Paul. This man is concerned, for he knows that nothing must happen to a Roman citizen under his care.

He arranges that very night to send him to the Roman governor who is at Cesarea, sixty-six miles away. He writes a letter. This is what he says: "Claudius Lysias to Felix—Greeting. This man was seized by the Jews and about to be slain, when I rescued him and learned he was a Roman. There is a plot to kill him. I find nothing worthy of death in him. I send him to thee and also his accusers."

So the soldiers take the letter and set off with Paul. During the night they journey forty miles to Antipatus. The next day they reach Cesarea, and when the governor Felix reads the letter he does not treat him like a common prisoner, but puts him in the apartment of the palace reserved for state prisoners. So the first stage of the journey to Rome is completed.

Scripture References—Hebrews 13:6, Col. 1:23-24, Hebrews 12:1-2, II Cor. 2:26, 27, 30; II Cor. 12:9, 10; John 18:38.

Main Lesson (recited by a member of the League).

God will take care of you. All through the day
Jesus is near you to keep you from ill;
Waking or resting, at work or at play,
Jesus is near you and watching you still.

He will take care of you. All through the night
Jesus the shepherd, His little one keeps;
Darkness to Him is the same as the light,
He never slumbers and He never sleeps.

He will take care of you. Yes, to the end
Nothing can alter His love for His own;
Children, be glad that you have such a Friend;
He will not leave you one moment alone.

Questions to Be Answered in Original Essays—How did Paul's arrest and imprisonment resemble that of his Saviour? How did his experience differ from that of Jesus? Describe a Roman soldier? Where is Cesarea and what use did the Romans make of it? Show by Paul's escape how God can make use of worldly powers to further His plans.

Blackboard Illustration—Outline a map of Palestine, marking Jerusalem and Cesarea. The probable route of Paul's escort is made by a dotted line as story is told. A scroll is drawn for letter sent with Paul. As letter is read by a member of the League let the main facts be written in a scroll by leader.

BUILDER OR WRECKER

Builders must be skillful.

Tearing down can be done by common laborers.

When the old building is to be removed you can go to the free employment agency for men to do the work. When the new structure is to be built you go to the offices for technical skill and to labor managers who pay high prices for skilled workmen.

Building is great work. What are you qualifying yourself to do? Are you a building wrecker or a building erector?

Luther League Review

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Editorial

There is a legend that when Jesus was born in Bethlehem of Judea, the demons of war in terror-stricken flight fled to their caves. The gates of the Temple of Janus at Rome were closed. No squadrons of war passed through them to fight. The world was at universal peace. The plains of Judea were filled with angels who came down to fill the earth with songs of glad peace and good will. The crystalline spheres of Ptolemy that bear the stars of heaven rang like cymbals in silver chimes, for heaven had come down to dwell on earth with men, as John says, "The word was made flesh and dwelt among us."

Jesus and Mary, the virgin mother, with Joseph fled to Egypt and then to Nazareth. At last after a wonderful ministry Jesus trod the thorny path to Calvary. With the shadow of the cross upon the world cruel Moloch with his sullen crew with revived courage ascended their old seats in their old temples.

Jesus rose from the grave. One said, "The Lord is risen." Another said, "He is risen indeed and has appeared unto Simon." Rome knew this not. Janus opened wider his gory temple gates. Earth was slow to know her Easter morn and to express earth's Easter faith. The sanctity of heaven still stands. The centuries have marched on and the stars about the throne of God still shine in all their glory, for the Easter hope still lingers, though the earth waits for that time when again heaven shall come down to take its promised rest with men. Sight is blind. But faith's celestial hope and its courage of love shines inward upon human lives and men see invisible truth revealed to mortal sight. Above the roar of battle and the maelstrom of war faith sees the Easter dawn and earth's Easter faith is unshaken for all the follies of the world in her risen and ascended Lord. With the hymn we sing

"Father, send Thine angels unto us, we pray;
Leave us not to wander, all alone our way;
Let them guard and guide us, whereso'er we be,
Till our resurrection brings us home to Thee."

Church politeness is not a small matter. The Young People's Societies have in their power through their so-called little duties a means of increasing the attendance not only at their own meetings, but also of increasing the attendance in both Sunday School and Church. Thus a certain Young People's Society found their meetings decreasing. They decided something must be done, and accordingly they appointed a committee whose business was to welcome anybody who was a stranger, or had been irregular in attendance. It was originally intended that these welcoming ushers should be changed each night or at least once a month. A difficulty was experienced because some of them would fizzle out on the job, and there was a chance of letting some worthy visitor slip in and out without being noticed. Two or three standbys took it upon themselves to look after this. The result was a steady increase in attendance. Does your society make it a point to look after the stranger who sits in the rear seat, perhaps because he does not know

where else to sit? It does not take long, neither is it tiresome to ascertain the fact. It is worth while. It may be you would not have to move from your seat to make the stranger welcome. It is a means to gain one.

Easter comes at the season when earth is awakening from a long winter. How appropriate that our Lord, the giver of Life, should awake, from the sleep of the grave just as nature, his creation and work, is returning to new life and glorious beauty. The awakening of nature is a miracle that annually enforces as an object lesson the mighty fact of a risen Christ—life from the tomb. It is a parable of the doctrinal truth in the Creed—"I believe—in Jesus Christ—the third day he rose again from the dead." The swelling bud, the bursting blossom, the springing grass, the sprouting grain, the opening flower, the murmuring brook, the song of the lark all tell nature's accord with the gospel of Easter. Again and again our hearts fill with joy and gladness at this witness corroborating God's Holy Word; and the Word and Works of God praise His holy name.

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The making of American citizens is receiving considerable attention at this time. Many agencies are seeking to deal directly with primal Americanism. There is exhibited among the workers the keenest appreciation of the promise of American life, and its realization by methods the most intelligent and practical. America definitely realizes the promise of the Democratic ideal. To some this seems vague and abstract but it consists of improved economic conditions, guaranteed democratic institutions, resultant moral and social amelioration, a public conscience awakened, and a higher type of citizenship, loyal to the highest ideals of popular government. Many of the foreigners are appreciative and industrious, but the work of making American citizens is not holy for our foreign born friends. The social and religious life of men and boys with the spark of ambition for more learning and better equipment for life's battle has its place in this work; nor are their social or religious life overlooked. The larger aspect of this work is education —the work of making American citizens. How else can we deal with the promise and mission of America. We quote at length on this subject these timely words: "It is freely admitted by all big men that there is no larger work before the American people today than that of helping our foreign-born friends into American citizenship. We have been called the 'melting pot' of the world, into which are poured the ingredients of all mankind. A still broader conception of America is as "God's laboratory," where He is busy compounding His world citizen. 'Here,' says Joseph Ernest McAfee in his 'Foreign Missions from the Home Base,' 'the races meet to epitomize the race. Each shipload brings its ultimate composite. From the ends of the earth they come, from far and near; Italian, Bulgarian, Bohemian, Moravian, Croatian, Slovenian, Dalmatian, Ruthenian, Rumanian, Norwegian, Armenian, East Indian, West Indian, Lithuanian, Herzogovenian, Scandinavian, Russian, Servian, Syrian, African, Cuban, Austrian, Polish, Turkish, Irish, Finnish, Flemish, English, Spanish, Swedish, Danish, Chinese, Portuguese, Japanese, Polak, Slovak, Rusniak, French and German, Dutch and Welsh, Magyar and Scotch, Korean, Montenegrin, Greek and Hebrew. And God said, 'Let the American be.'" Here lies the crucial task of American statesmanship today. Patient, efficient instruction can help to the higher estate of full fledged citizenship. The details of this work are numerous and far-reaching. It is pleasing to know that many of the members of our Church in one way or another are engaged in work whose transforming power and influence are in the direction of the most approved American citizenship. We do not think it is saying too much when we indicate that no small interest in this work is taken by not a few of our Luther Leaguers.

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Attend faithfully on the preaching of the Word. These words convey to us opportunities for doing something for our Church. It will strengthen our spiritual life and be an incentive to our pastor when he knows that he will have an audience that have come a-hungered and thirsting for the living waters. And in the prayerful working out of our problems the Leaguer reaps the benefit.

The Luther League Moving Forward

BY REV. LUTHER M. KUHNS.

From November 1, 1915, to March 11, 1916, thirty-two Luther Leagues are reported to have been either organized or reorganized. In the same period eight Junior Leagues were organized, one with a charter membership of fifty. This makes a total of forty new Leagues. The Junior Leagues were organized in Connecticut, Illinois, Indiana, and Pennsylvania. There has been a large demand for Junior League literature to aid in organizing Junior Leagues.

Virginia.—A result of a meeting of local Leagues at Waynesboro, Virginia, was the appointment of a committee of representatives from all the Leagues present for the purpose of organizing a District League, and subsequently to effect the organization of a State Luther League.

Maryland.—At Frederick, Maryland, the General Secretary had the opportunity to present the work of the Luther League in the congregation and Sunday School. Much interest was manifested. The matter has been left with the local people to take the necessary steps to effect the organization of a Luther League.

Application for Membership

Michigan.—The Detroit District League is making efforts to organize a State League for Michigan. Rev. George Beiswanger, who has lately taken one of the charges in that State, addressed them at their rally. The Detroit District League is in good condition. Considerable work has been done in Michigan and Detroit, which eventually will result in the organization of a Michigan State Luther League.

Michigan reports the organization of two Luther Leagues.

Activities

District Leagues.—During November, December, January and February twenty District Rallies and seventeen Conventions have been held. One District reported 150 delegates present, two 225 delegates, one thirty societies and 310 delegates, and one 750 delegates and visitors. One District reported eleven pastors present and one District reported all pastors present. I am happy to say this last was my own District.

The Chicago District League reports a successful skating contest. This is the first athletic event of its kind in League history.

One District reports giving for benevolence $118.50.

Comments upon these District meetings indicate the prevailing spirit in the work: "Most successful year in the history of the District." "Reports (of locals to Districts) of very interesting and profitable meetings." "Greater progress, interest and enthusiasm in the League in the past year than ever before."

Local Leagues.—During November, December and February local societies report the following activities: Purchase of hymn books for church; assisted pastor in entertainment of Synod; purchased furniture for new church; provided the winter's coal supply for church; collections for Orphans' Home, collection and distribution of food, clothing and money for needy persons; two support native students in India; one, work among students and eighty students are reported as having confessed Christ; one has one of its members engaged in deaconess work, and one has one of its members preparing for this work of mercy.

In this period one League was organized with eighty-five charter members and another with eighty-eight members. One League reports an increase of 76⅔ per cent. in the attendance at the devotional meetings.

In this period the benevolence reported amounts to $4,388.36, not including the $118.50 reported above by one of the districts. This amount was contributed toward local expenses, church improvements, new church building, church debts, church organ, college and educational work and missions. One society, that of Hudson, New York, reported that in seven years it had raised for the church, $1,385.75, of which $666.98 was contributed to local current expense. Recently $337 was given in installing a new electric light plant in the church.

The spirit in local League work is shown by the following comments: "Large increase in membership," "increased interest in devotional meetings," "Sunday evening meetings particularly well attended," and one pastor reports, "that the attendance of the Sunday evening meetings have been trebled during the past year." Another writes, "The League is in a flourishing condition. There is excellent attendance at all its meetings and an effort is being made to better the efforts during the year."

State Work

Canada.—The Canadian League is in excellent condition. The League of Canada is developing young men and women in the service of the Master. It assists students

in the seminary by a perpetual loan. It aids in the publication of the Canada Lutheran.

New Jersey.—The General Secretary attended the annual Convention of the Luther League of New Jersey at East Orange. It was the largest Convention in the history of New Jersey. Practical steps were taken to put New Jersey upon a sound basis by effecting a complete reorganization of the State work. Committees were appointed to revise the constitution and also to bring the League work of the State into organized form and into harmony with the national movement. The president of New Jersey is Rev. C. T. MacDaniel, of Hoboken. Rev. MacDaniel stepped into a vacancy in the office of president and successfully kept the State work intact.

The largest District Convention I have attended in the East was in Newark, New Jersey. The majority of those present were men. The pastors were well represented.

New Jersey reports one new League organized.

Nebraska.—The 1916 Convention will be held at Benson, Nebraska, which has the second largest League in the State. The League has a membership of ninety. Kountze Memorial, Omaha, has the largest League in the State. As a result of a joint meeting of Young People's Societies of Omaha and vicinity, participated in by the General Secretary on February 22, 1915, the first Luther League Rally was held in Grace Church, Omaha, on February 22, 1916.

Nebraska is conducting a successful campaign for subscriptions for the LUTHER LEAGUE REVIEW.

Two new Leagues have made application to the State League for membership.

Kansas.—The Fifth Convention of the Luther League of Kansas will be held in Abilene, Rev. Horace Martin, pastor, May 3-5, 1916. The theme is "Missions." At the request of the president and the Executive Committee I revised the program for the State Convention, and made some suggestions of a practical character both for the day sessions and also for the rally.

Kansas reports the organization of one new League. This State has a Junior Luther League superintendent.

Iowa.—The Twelfth Convention of the Luther League of Iowa will be held May 10 and 11. At this convention the State League will adopt a revised constitution. Iowa reports three new leagues. One of these Leagues is that of St. John's Church, Council Bluff.

Pennsylvania.—Mr. Charles W. Fuhr, president of the Pennsylvania State Luther League, writes:

> We are arranging for a big Junior Superintendents' Institute to include the Pittsburgh, the Greensburg and the Northwestern districts, the latter two to be invited by the former. It is to be held in Pittsburgh and we have secured the services of Rev. A. T. Michler to conduct it. The date will be March 21. For your information, however, it will consist of an afternoon institute, beginning at 3 o'clock. At 7:30 there will be a junior meeting demonstrated by one of our local leagues to last one hour, after which the institute will be continued. It is also planned to have an exhibit of junior literature, helps, photographs and other materials.

Pennsylvania reports four new Leagues and four Junior Leagues. There are almost forty Junior Leagues in the Pittsburgh district.

Oregon-Washington.—The work of arranging for the 1916 convention of the Oregon-Washington League is in charge of the executive committee. I am advised a meeting will be held in the summer, or possibly in the fall. Distance has considerable to do with the meeting of this League.

Oregon-Washington reports the organization of one new League.

Illinois.—Both the State League and the Chicago District League have good extension committees this year. Mr. Nelson, of this committee, is the chairman of the State extension committee.

Arrangements have been made with some of the Chicago railroad people and Mr. Nelson to handle a "special" car or two for the Leaguers from Chicago and the West to the Toledo convention.

Illinois reports four new Leagues and one Junior League.

Ohio.—Ohio reports two new Leagues and one Junior League.

In view of the approaching convention in Toledo it may be interesting to know some-

FLEISCHMANN'S
COMPRESSED YEAST
HAS NO EQUAL

PULPIT GOWNS
CHOIR VESTMENTS
CLERICAL CLOTHING
Suits to measure from $20
Embroidered Altar Hangings
COX SONS & VINING 72 Madison Ave. NEW YORK

thing of the strength of the Luther Leagues in Toledo. Toledo has 648 members, an increase of 75 per cent. in the last four months.

South Dakota.—Mr. Lewis Larson, who is a member of the executive committee of the Luther League of America, is the president. Mr. Larson writes:

Everything points to a splendid convention at Garretson in May, and we are getting busy now on the musical part and other features. We shall also likely add an address on home missions at the Missionary Session Saturday nights.

This State League has an active extension committee. Some excellent work is being done among the German churches of South Dakota.

Indiana.—Indiana has sent in 107 new subscriptions to the LUTHER LEAGUE REVIEW.

This State League has inaugurated a campaign to increase its membership 50 per cent. over last year.

Indiana reports twelve new Leagues and one Junior League.

Mr. O. C. C. Fetta, president of the Indiana State Luther League, writes:

The St. John's Luther League, Napoleon, Indiana, sends in a very encouraging report and expects soon to join the State League. This League sent in fifteen subscriptions to the REVIEW for a reading course and have purchased Luther League Hymnals. They now have fifty-six members of their League.

The Luther League of the First English Lutheran Church, Goshen, is the first League to report a gain of over 50 per cent. in membership. This League was organized in September, 1915, with twenty-two members and now has forty-seven.

Grace Luther League, of Gary, Ind., has just applied for membership in the State League. They report an active membership of thirty-five. This League has also applied for membership in the Northern District League.

Richmond, Ind., has become quite a League center, three General Synod and two Joint Synod churches having organized Leagues. Two of the General Synod Leagues at Richmond are members of the State League.

General Condition of League Work

It seems appropriate to call attention to previous time in the history of the Luther Leagues throughout the country. At no previous time in the history of the Luther League has it been so active; nor has there ever been in its history as encouraging a period as the present. This is shown by the reports of the General Secretary.

After a connection with the Luther League of America, beginning with its organization on October 30 and 31, 1895, as a member of its Executive Committee, and since November, 1902, as General Secretary, it has been my privilege to see in this work wonderful growth and development. The practical work the Luther League has accomplished for the church in equipping and qualifying a trained laity, upon the Luther Leagues' present effective working force, and upon its wide extension beyond the United States into Canada, Porto Rico, India, Japan and China, is a real factor in church efficiency. When conditions are considered as they are and can be known only to the executive committee, this growth and development has been exceedingly wonderful. The Luther League is the positive contribution of the Lutheran Church in America to the Lutheran Church of the world.

Leaflets.—The General Secretary has sent out a leaflet entitled "The Luther League Shows Great Progress." Demands have been made for this and other leaflets published by the General Secretary. He has been unable to furnish them, as the supply is exhausted. Such leaflets have proved very helpful.

MARTIN LUTHER'S RING SHOWN

The betrothal ring of Martin Luther, considered one of the most valuable pieces of jewelry ever brought to this country, has been loaned to the New York Historical Society and placed on exhibition there.

The ring, which celebrated the betrothal of the great reformer to Catherine von Boren on June 13, 1525, is in the possession of Mrs. Pinkert, wife of Dr. Maximilian Pinkert, pastor of the German branch of St. Bartholomew's Church. She was formerly the Baroness von Georgi, and is a descendant of a branch of the Anhalt-Bernburg family, the ducal family of which Luther's bride was a member.

It is believed this is the first time tme ring has even been shown publicly. It is of gold and set with a ruby. All the symbols of the Passion are shown in the gold work. The inscription reads: "D. Martino Luthero—Catharina V. Boren, 13 Juni, 1525"

ROMANISM IN SOUTH AMERICA

A man who was a missionary in Brazil for thirteen years, says: "Romanism should be judged by its fruits. It has held sway in Brazil three hundred years unmolested; yet yet today there is all the superstition, sensuality and idolatry there that is to be found in the heart of Africa. After three hundred years of Romanism eighty-five per cent. of the people can neither read nor write."—*Young Lutheran.*

Asbury's Centennial

ONE hundred years ago, on the 31st of March, Francis Asbury died at Spottsylvania, Virginia, at the home of a friend. We should know something about this religious leader in a sister denomination.

Francis Asbury was one of the religious factors in America a hundred years ago and he was a member of the Methodist denomination. While the Methodists have been interested in the centennial of the death of Asbury, his demise is of interest to all Americans. The United Brethren in connection with the Methodists have a special interest in Francis Asbury, because he was a close friend and coworker of William Otterbein.

After William Otterbein, the German missionary, had been in America for nearly twenty years, an Englishman arrived in this country, twenty-six years of age, of medium height, compactly built and boyish in appearance. This was Francis Asbury, whom John Wesley had sent as a Methodist missionary to America. At thirteen, Asbury had been converted. He was licensed at sixteen as a local preacher. At Handsworth, Staffordshire, England, the people of his home town were not particularly impressed by the boy preacher, but at twenty-two he had won the respect and confidence of Wesley, the founder of the Methodist Church. Thus it was that four years later he sent Asbury to America, where he arrived in October, 1771.

At the time he arrived in America there were few Methodists in the country, the first class having been formed in 1766 by Philip Embury, the year in which Otterbein and Boehm met in the famous meeting in Isaac Long barn.

Mr. Asbury, as Wesley's general assistant in America, had a recognition other Methodists did not have. He soon proved his ability as a leader. His labors took him from one end of the new country to the other. He identified himself completely with his force of itinerant workers.

Asbury's duties took him from year to year as far north as Canada and as far south as Georgia, and as far west as the prairies. He sent his preachers across the Alleghany Mountains. He kept them on the front line of the westward march of emigration. Side by side with Asbury's itinerants were others equally sacrificing and successful, separated from them by the accident of language. They were the United Brethren itinerants, who were preaching the Gospel among the German-speaking people who pressed westward in that wonderful march of civilization.

Asbury's friendship with Otterbein was warm. Otterbein was a man who had a deep religious experience and whose preaching of repentance and assurance of salvation among the German people at the same time that Asbury was preaching in English seemed to cement their friendship. They had a warm affection for each other. Asbury in his journals referred to Otterbein frequently. In April, 1775, Mr. Asbury says: "Mr. Otterbein, the Dutch minister, accompanied me to I. O.'s, where we had a blessed and refreshing season. . . . I dined with Mr. O., the minister mentioned above, and spent the afternoon with him and Mr. S. (Schwope). . . . They both appeared to be sincerely religious, and intended to make proposals to the German synod this year to lay a plan for the reformation of the Dutch congregation."

During the Revolutionary War Asbury as well as other Methodist ministers were regarded with some suspicion by the American authorities, owing to some expression of Mr. Wesley, their English leader, on the right of England to coerce the colonies. Once Asbury was arrested and fined near Baltimore. It is said that he was thoroughly loyal to the American cause and blamed England for stupidity in losing the colonies.

—♣—

EASTER ECHOES.

(*Continued from page* 6.)

With the power of His open victory and His power to have opened the grave, He will open all our graves some day, and with heaven open to us we shall enter into the "rest that remaineth for the people of God." In view of the death of others, we can sing:

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms."

In view of our own death, we can say and sing:

Oh, sing to me of Heaven
When I'm about to die;
Sing songs of holy ecstasy,
To waft my soul on high.

"Behold! I have set before thee an open door and no man can shut it." The echoes of the earthly Easter will never die out until the glory of heaven will eclipse the Easter joys, as the sun with its superior splendor eclipses and swallows up the light of the resplendent stars!

Our Churches and Institutions

In Some of Our Large Cities

PITTSBURGH

—The large frame structure which housed St. Stephen's Church, at Hamilton and Brushton avenues, was completely destroyed by fire March 20. The loss is about $35,000, partly covered by insurance of $11,500.

NEWARK

—More than one hundred Lutheran laymen of this city got together at dinner Wednesday evening, March 1, and discussed church affairs, especially methods of financing. The every-member-canvass came in for a share of attention. The men are now planning to work into their practice some of the methods discussed at this dinner.

SYRACUSE

—A series of meetings of Lutherans, of both General Synod and General Council Churches, held in connection with a Laymen's Missionary Convention in this city, March 27 to April 2, were addressed by Rev. C. L. Fry, D.D., of Philadelphia, formerly Literature Secretary of the Luther League of America.

MILWAUKEE

—The Walther League of the Wisconsin district of the Missouri Synod is planning to erect a hospice in this city, to cost about $25,000. A part of this sum has already been secured.

DULUTH

—Rev. Dr. Ernst F. Pihlblad, president of Bethany College, Lindsborg, Kan., has been called to Trinity English Lutheran Church, this city.

GENERAL

Rev. W. A. Wade, of Washington, in a recent issue of *Lutheran Church Work and Observer* has this to say regarding the *Luther League Topics:* "The *Luther League Topics* for the Lenten season are especially good this season, and should greatly help our Lutheran young people in their Lenten observance. The general theme is The Suffering Saviour's Last Week, and the topics are prepared by Dr. C. Armand Miller, of Philadelphia. By becoming closely identified with the work of the Luther League and reading carefully all the literature which it offers, one will have a good preparation for the 400th anniversary celebration."

—The Wartburg Publishing House of the Iowa Synod is planning the erection of a new five-story fireproof building upon a piece of ground located about one or two miles from the loop district in Chicago. To raise the necessary fund of $100,000, six per cent. bonds of $100 each are to be issued. The Wartburg Publishing House was established in 1882 at Waverly, Iowa. Mr. Paulus List, the present manager, has been connected with the same since 1885.

—Rev. F. W. E. Peschau, D.D., died on March 19, at his home at Miamisburg, Ohio, aged sixty-seven years. Dr. Peschau has served congregations at Nebraska City, Neb.; Wilmington, N. C.; Greensburg, Pa., and Miamisburg, Ohio. During his pastorate at Wilmington, the degree of Doctor of Divinity was conferred upon him by South Carolina College in recognition of his labors in the general Church work. He is survived by his wife, two sons and four daughters.

—Mr. Niklas Anderson, formerly of Portland, Me., before he died willed $1,000 to Upsala College, Kenilworth, N. J., $900 of which has recently been received.

—Pennsylvania College, Gettysburg, has received a gift of $4,000 from a farmer in central Pennsylvania whose name is not announced, in accordance with the donor's request. In his announcement of the gift, President Granville makes some very pertinent remarks about the advantages of making such gifts while the giver is living to see the fruits of his beneficence.

IMPORTANT NOTICE TO CORRESPONDENTS.

All correspondence to this department are kindly requested to write their reports on paper separate from letters to the business department; to write on one side of the paper only, leave plenty of margin at the left of the composition at least, and not to crowd the composition on the page. Those who typewrite their reports, please double space the work.

Newspaper clippings cannot be used unless they are brief and report only the important features of meetings. There were whole columns of newspaper clippings offered for this issue. The editors have not the time to condense a report occupying a column in local newspapers into the brief space the REVIEW can assign to a report of a single meeting. Please write your reports to occupy about the space you see assigned to a similar report in this issue, and give the class or kind of facts contained in these reports.

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WHERE WERE HIS SISTERS?

A lad of sixteen or seventeen, noted for his manliness and honor, was one of a company of persons who were discussing the sad case of a young man who had gone wrong.

One who was present commiserated the unfortunate fellow, remarking that he had been left too much to his own way. His mother had died when he was small, his father was engrossed in business.

The lad, who had been listening, spoke up quickly, his face flushed with feeling.

"Where were his sisters?" he inquired.

That boy had sisters of his own, and he knew that they would put forth their utmost endeavors to save him from evil. He could not imagine sisters who would do otherwise.

God gives most boys sisters. And to these sisters he gives opportunity. Many a young man feels that he owes his salvation to a good sister. And, it is to be feared, many another might trace his ruin to a sister's neglect. To be a good sister is to be a great missionary.—Selected.

—

The work in which I am engaged is not my work; it is my Father's work. He has assigned it to me. To Him I am responsible for the way in which I carry it on. All that He asks of me is my best endeavor. I am not under obligation to succeed; I am only under obligation to do as well as I can that very little portion of humanity's common task which He has allotted to me.—*Lyman Abbott.*

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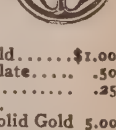

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

BUFFALO

—The twenty-third convention of the Luther League of New York State will be held in Buffalo, on May 29, 30, 31, at Holy Trinity Church, Main street, Rev. F. A. Kaehler, pastor; Rev. W. K. Hemrath, assistant pastor. All sessions will be held at the above-named church with the exception of the fifth session, which will be held at the Larkin Manufacturing Company Chapel; at this time the delegates will be shown through the factory.

Every young people's society in the state connected with a Lutheran Church or institution is entitled to representation by two delegates.

THE CENTRAL DISTRICT

—The Central District League will hold its sei-annual convention at Mulberry, May 7. Visitors are cordially invited.

—The Fair Haven Luther League has resumed its activity. They are having much greater success than before, holding meetings on every other Sunday at 6 o'clock p. m. During Lent they have held their meetings before Church service, in the afternoon.

—The League at Corydon has helped the Church to install a new heating plant. The League presented the Church with two dozen books of worship and two dozen chairs. Both material and spiritual progress is reported from this League.

—Rev. J. B. Gardner has gone to Louisville, Ky., and is interesting the young people there in this work.

—The Fish Lake League is greatly interested in extensive improvements now being planned for the church building. When these improvements are finished, before August 1, there will be a room fully equipped for the League.

—Mr. Claude Shettel, of St. John's League, Middlebury, has pledged himself personally for the financial support of a native worker in the Guntur Mission, India.

—The District Convention of the Northern District Leagues will be held at Middlebury, Rev. C. S. Bream, pastor.

NEW JERSEY

—The 1915 Convention of the Luther League of New Jersey will be held October 12, in St. Andrew's-by-the-Sea Church, Atlantic City, Rev. F. C. Krapf, pastor.

PENNSYLVANIA

—The Luther League of Pennsylvania announces its annual convention for Friday and Saturday, August 11 and 12, at Thiel College, Greenville, Pa. The theme of the convention will be "The Luther League Accomplishing Its Objectives," and will be divided into the following six divisions: Inspirational, Educational, Social, Spiritual, Service and Junior Work. Detail information can be had from the chairman of the Committee on Statistics, Credentials and Registration, Francis C. Leupold, 624 North Fifty-seventh street, Philadelphia.

ALLENTOWN DISTRICT

—The monthly meeting of the executive committee of the Allentown District Luther League was held in Grace Church, Rev. J. W. Koch, pastor, March 13, who opened the services. The treasurer reported $33.62 in the treasury and $17 realized at last meeting. It was voted to pay $40 toward the $85 loaned by a friend for the district to help to pay off the debt of Luther League Hall, at Muhlenberg College.

A committee was appointed to arrange for a spring rally to be held at St. John's Church, Stroudsburg, Rev. F. L. Eisner, pastor.

The committee to assist Rev. H. C. Kline, at Bethlehem, includes: Mrs. J. Norman Clark, Stroudsburg; Miss Anna Boss, Easton; Miss Elizabeth Krauss, East Bangor, and Clarence Ohl, Allentown.

It was decided to discuss topics at the monthly meeting. At the next meeting, to be held at Salem Church, Bethlehem, April 10, "Boyhood Training of John Huss" will be discussed by Mr. Beitelman, of Catasauqua; "The Later Life and Works of John Huss," by Miss Helena Hoere, of Salem, Bethlehem.

—The monthly meeting of the United Luther Leagues of Allentown was held on Tuesday, March 7, in St. Michael's Church. After the devotional services, the business was taken up and various items of interest discussed. Five dollars was given to the executive committee of the Allentown district toward paying back a "Friend" who advanced $85 so as to be able to pay our final obligation to Muhlenberg College toward Luther League Hall. St. Michael's Luther League rendered a very pleasing program. Mr. Carson Snyder, a student at Muhlenberg College, read a paper on "Following Up the Scholar in the Sunday School," which was timely and to the point. The next meeting will be held the first Tuesday in April in St. Peter's Church.

—St. John's Luther League, of Fullerton, Rev. J. W. Koch, pastor, celebrated its anniversary Tuesday, February 29. One of the interesting features at this meeting was addressed by the first president of the League, M. D. Henninger, now of Stone Church, and the Rev. J. F. Lambert, of Catasauqua, who was the pastor when the League was organized. Several of the officers of the District League were present and a number responded with addresses.

—St. Paul's Luther League, of Catasauqua, celebrated their anniversary in February, when a pleasing program was rendered.

—It is gratifying that 106 subscriptions have been gotten to the LUTHER LEAGUE REVIEW in the district to date. The United Leagues of Allentown have worked hard to keep up to the 100 mark, and are pleased with the result.

—The United Luther Leagues of Allentown feel that the unfortunates should have the privilege of reading the REVIEW, so they send it to the Allentown Hospital, Rescue Mission, Lehigh County Almshouse, Allentown Free Library, and State Hospital at Rittersville. That this is appreciated is seen by the way it is read and enjoyed by all who can get it every month.

DISTRICT OF COLUMBIA

—On March 1 the quarterly meeting of the Luther League of the District of Columbia was held in St. John's Church, and proved to be one of the most inspiring meetings held for some time. The attendance was good and the program was exceptionally good. Mr. F. W. Leonhardt, the president, presided. Rev. S. T. Nicholas, pastor of Keller Memorial Church, made an address on "Preparedness: How and Why Should Lutheran Young People Prepare for the Four Hundredth Anniversary of the Reformation?" Some very excellent points were brought out in this timely subject, showing the necessity of Lutheran young men and women becoming students of Church history and following the example of Luther himself, in beginning his life work early in life

The second speaker was Harry Hodges, Esq.,

of Philadelphia, assistant general secretary of the Luther League of America. It was a privilege for our Lutheran people to meet and listen to one of the active officers of the Luther League of America, who is energetic and enthusiastic in the great work of our Church. Taking for his subject "Mountain-top Visions," Mr. Hodges showed the great help and inspiration derived from observing these special anniversaries and attending the conventions of the League, etc., citing the mountain-top scenes and events of the Bible. The work of the Luther League is becoming more encouraging and the future looks hopeful for greater success.

OHIO

TOLEDO DISTRICT

—Reports from the various societies in this district show a membership of 648, an increase of 75 per cent. during the last four months.

—On March 19 Rev. W. L. Guard, D.D., organized a Luther League with a charter membership of 28, at our Church at Tippecanoe City.

INDIANA

—The St. John's Luther League, Napoleon, presents a very encouraging report, and expect soon to join the State League. This League sent in fifteen subscriptions to the REVIEW for a reading course, and have purchased Luther League Hymnals. They now have fifty-six members in their League.

—The Luther League of the First English Lutheran Church, Goshen, is the first League to report a gain of over fifty per cent. in membership. This League was organized in September, 1915, with 22 members, and now has 47.

NORTHERN DISTRICT

—Grace Luther League, of Gary, has applied for membership in the State League. They report an active membership of 35. This League has applied for membership in the Northern District League.

—Richmond has become quite a League center, three General Synod and two Joint Synod of Ohio Churches having organized Leagues. Two of the General Synod Leagues at Richmond are members of the State League.

ILLINOIS

CHICAGO DISTRICT

—Almost three hundred and fifty delegates, representing twenty-nine Luther Leagues, met on Monday evening, March 20, at Zion Church. It seems that the attendance at these delegates' meetings is increasing each time, which is indeed gratifying.

The committee of Zion Church League had prepared an excellent musical program, including several vocal numbers, two piano selections, and a violin number.

The address of the evening was delivered by Rev. T. F. Dornblaser, D.D. His subject was "The Luther League as the Color Bearer of a United Lutheranism."

Dr. Dornblaser said in part: "In my judgment, the Luther League is the most distinctive organization in this country that unites the Lutheran Churches. It seems to me that your banner is such that Lutherans of all Synods can rally to it. You wear on your bosoms a badge which indicates the theology of Martin Luther.

What I want to impress upon you as color bearers of the Lutheran Church, is *loyalty*."

Dr. Dornblaser gave some very vivid accounts of loyalty and heroism displayed during the Civil War, in which he fought.

Next came the business session. Reports were made by the various district vice-presidents, showing that good work is being done.

It was announced that the North Side Rally would be held at Calvary Church, on Monday evening, May 1. Dr. Yarger will be the speaker.

The South Side Rally is to be held on Monday evening, May 15, at People's Church.

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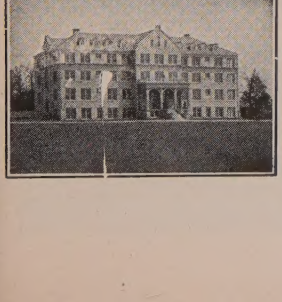

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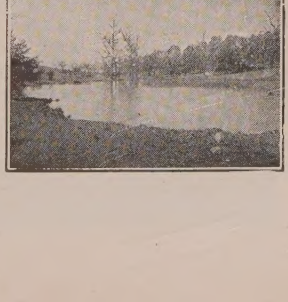

The concert committee could not make a complete report, as the returns had not all been received, but it is estimated that the Luther League will clear, above expenses, between $60 and $75.

The banquet committee is making arrangements for the best banquet ever held, to be given on May 23, at the Hotel Sherman.

A motion was adopted authorizing an effort to bring about a Grand Lutheran Rally of the young people of every synod, to promote a feeling of good fellowship and to become more united. Mr. Alfred Dahlberg was appointed chairman of a committee to arrange for such a rally.

After the business session delegates were invited to the church parlors, where refreshments were served, and at which time the medals were awarded to the winners of the prizes in the recent Ice Skating Race.

—The Luther League of Chicago held its second annual concert on Tuesday evening, March 7, 1916. The concert was a great success from every standpoint. The program rendered was excellent, the audience was large and enthusiastic, and seemed to appreciate every number. One thing worthy of mention is the fact that the talent was all gathered from our own Lutheran Churches, three of our organists taking part.

Much credit belongs to Mr. A. C. Boedecker, who was the chairman of the concert committee, and his wife, who was formerly Miss Minnie L. Langguth, our faithful recording secretary.

KANSAS

—The annual convention of the Luther League of Kansas will be held in Abilene, Rev. Horace Martin, pastor loci, May 3, 4, 5. The theme is "Missions."

CANADA

—The Luther League of St. Peter's Church, Ottawa, is raising funds to pay for the church organ.

PORTO RICO

—Two new Luther Leagues were organized in Porto Rico last year, at Dorado and Toa Baja. There are now six Leagues in this province, the others being located at Catano, Bayamon, Toa Baja and San Juan.

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A CALL AND A CHOICE

(*Continued from page* 18.)

one, and through all his after life, he thanked God for those precious hours spent in communion with this consecrated soul.

In the evening, St. John preached in Grace Church, a sermon of wonderful power, and of wide-reaching influence, as the future proved. Ernest listened, mind and soul intent to the degree that he was blind and deaf to all else about him, save the luminous face and heart-thrilling voice of the young missionary. The spirit of self-consecration took such complete possession of him, that but for his father's restraining touch, he would have sprung to his feet, and shouted out the renunciation of all his worldly ambitions and hopes, and his joyful submission to the will of God.

At the close of the sermon—that winning plea for consecrated men to reap the fields white for the harvest, Mrs. Thornton came forward to her husband's side. She stood for a moment, looking over the audience, with a tender, searching glance; then, lifting her eyes toward heaven, she sang as one who sees with inward vision:

"I see the nail-pierced hands of Christ,
I hear His cry of woe;
And know he bears this bitter pain,
Because He loves me so."

As the sweet, penetrating voice pierced his consciousness, Ernest's heart swelled with the longing to do something—*anything*, to prove his gratitude and love to Him who loved him with such exceeding great love. Long before the hymn was ended, tears of mingled shame, regret, sorrow and gladness were streaming from his eyes.

"O Thou thorn-crowned Christ!" his soul cried out, "forgive me that I could ever, for a moment, forget Thy claims, and think of forsaking Thy service at the world's alluring call."

In that moment of sublime self-submission, he felt that any path marked out for him by Christ must be filled with glory and peace and holy gladness beyond all description, because He, the Crucified, walked at his side.

Mr. Thornton turned to his wife with a distressed look; but she smiled through tears, and whispered, "It will do him good. We shall have our desire for him."

At the close of the service, St. John came to him with every feature luminous with solemn gladness.

"The long battle is over, and Christ hath won. Is it not so, my dear Ernest?"

"Yes," was the lowly spoken answer. "I wonder there *should* have been any struggle at all—I owe Him so much more than a thousand life-times of faithful service could repay."

"True—it is a wonderful debt of love we owe Him; and we who have been called of God to carry His salvation to perishing souls, should count no sacrifice of self, or of earthly ambitions too great to be made for His sake."

"You, too, have sacrificed self in the past?" said Ernest, with sympathetic understanding.

St. John smiled gravely.

"Yes, my boy, I passed through the same struggle as yourself; but, thanks be to God, I came off conqueror through His strength, just as you have done. May He keep us faithful unto the end."